

RAROTONGA, COOK ISLANDS

PCC 8TH GENERAL ASSEMBLY: 11-18 SEPTEMBER 2002

Holy Spirit, Weave Us Together
in Your Peace

**Pacific Conference of Churches
8th General Assembly**

National Auditorium

Rarotonga

COOK ISLANDS

11–18 September 2002

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DAY ONE

1. Opening Ceremony

Honoured Guests:

President, House of Ariki, Pa Tapaeru Upokotini Ariki
Deputy Prime Minister, Hon. Sir Geoffrey Henry
Queen's Representative, H.E. Frederick Goodwin

Hymn: "Kia aruru te enua katoa"

Message/Prayer: Rev. Tangimetua Tangatatutai, CICC President

1.1 Reading

Reading: I Cor. 12:12-27, *Rev. Mata Makara, Minister of Avarua CICC*

1.2 Devotional Message

Rev. Tangimetua Tangatatutai, President of the Cook Islands Christian Church.

Text: I Cor. 12:25 "So that there should be no division in the body but that each part should have equal concern for each other."

Theme: "Holy Spirit Weave Us Together in Your Peace."

Rev. Tangatatutai greeted everyone in the Name of the Lord Jesus Christ. He described how, during his ministry in Melbourne, he followed Paul's "tent-making" example of earning his own living because his congregation was financially unable to support him. The factory in which he worked faced retrenchment of workers during a time of economic recession, but the management revived the company by adopting the model of a company in the USA.

A woman inherited this firm from her father, but it was deeply in debt, the workers were unhappy and there was constant absenteeism. The easiest thing would have been to sell the factory but she was concerned about the workers who faced unemployment. She introduced an underlying principle that every employee was important, whether a director, supervisor, or factory hand. She formed the workers into teams and each team had to elect a leader and a scribe. They met weekly to discuss their work, productivity, problems at home, etc; and every time their production was rejected because of poor quality the team met and talked. The manager impressed upon the workers the importance of everyone's contribution toward production. She stressed that it is their business as much it is her business. She made it a personal rule to talk to every person in his or her workplace. At the end of the year production had increased, quality improved, and there was less absenteeism.

Rev. Tangatatutai said he saw the same process and result in Melbourne, and likened the factory to the church of Corinth who had received the gifts of the Holy Spirit but their misunderstanding and misuse of these gifts, and their desire for one particular gift, divided them. Paul emphasized the importance of unity within the diversity of the gifts. The church is the body of Christ and every part must function. Unity does not mean uniformity, because within the body of Christ there is diversity of gifts, services and functions (verses 4, 6). Despite the different gifts and functions, all are from the same Spirit. They are not designed for the glory of individuals, but for the whole Church. It appears that the church of Corinth misused these gifts for their personal advancement.



1. The human is a unit;
2. The human body has many parts, vs. 14–20;
3. The many parts of the body work together as one, each depending on the other to fulfil their functions.

This is also true of the body of Christ. Rev. Tangatatutai said that we are Christ's hands, feet, and voice to speak on his behalf, and we must exist in unity if the church is to fulfil its proper function. A body is healthy and efficient only when all its parts are functioning perfectly. Each part should not be jealous of, or desire each other's task.



- 1) Clearly there are certain things which ought to exist in the church. As the body needs all its parts, the members of the body of Christ need each other. We cannot work in isolation. We neglect or criticize some who have chosen to do other work, but we need the work that everyone does, whether they be the Bishop, President, Father, Reverend or a lay member.
- 2) We ought to respect each other without questioning the relative importance of each other. All service ranks equally with God. If we think of our own importance, there is no possibility of doing real Christian work.
- 3) We ought to sympathize with each other. If one part is hurt, all parts suffer in sympathy. We must see beyond our own organization and family circle, or we cannot grasp the real unity of the church.

Rev. Tangatatutai reminded the Assembly that we have all come with preconceived agendas and concerns from our local, national and regional areas. There are some issues which we consider unimportant and we will not contribute. We will also address issues that affect each one of us: environmental, political, social, and issues of justice, transparency and accountability. We need each other. We belong to one body, and we should do the tasks that the Lord has given us. Thanks be to God for his word.

Prayers were said in remembrance of September 11, 2001 in the United States of America. The meeting also remembered pioneering members of PCC who had passed away since the last Assembly including Rev. Dr. Sione 'Amanaki Havea, Rev. Tekere Pereeti, Fr. Arthur Tierney, Pastor Ralph Teinaore, Rev. Faatoese Auvaa, Rev. Paula Niukula, Mr. Josefata Kamikamica, Rev. Dr. Finau Tu'uholoaki, Major Tau Pala and others.

*"Hasten the time when the memories that distress us
will be the very things that enrich our lives and deepen our love."*

The PCC and the Planning Committee acknowledged the love and hospitality of the two Cook Islands hosting churches, the Catholic Church and the Cook Islands Christian Church.

1.3 Welcome Address

The Hon. Norman George, Acting Minister of Cook Islands' Religious Advisory Council and Internal Affairs welcomed the Queen's Representative, Deputy Prime Minister and other local and overseas distinguished guests, officials, PCC staff, donor partners and all delegates. He sent greetings from the Minister who was attending a WHO Pacific regional meeting in Japan, saying it was a privilege to host the PCC Assembly for the first time in the Cook Islands.

Your theme is well chosen, your deliberations are led by the Holy Spirit and their outcome will make a difference in your communities. Governments can only do so much to contribute to the social and economic development of our countries. Religion has a role to enrich and not decimate our various cultures. We all owe it to our Heavenly Father to bring peace and love amongst us. Our people who are devoted Christians need daily prayers to give them inspiration and devotion. We welcome you wholeheartedly to this cherished Christian country, the Cook Islands. I wish you all the very best in your Conference. May you enjoy your stay in Rarotonga. This evening my wife and I, on behalf of the Minister, will be your hosts at dinner and we ask you to come hungry!

1.4 Moderator's Response

The PCC Moderator, Mrs Fuiva Kavaliku, greeted the Queen's representative, the government, community, church representatives and the delegates. She was honoured to address them and, on behalf of PCC, accepted all the words of welcome and hospitality extended to them since their arrival. She was grateful for all the work of the government and churches to make this Assembly happen. She thanked the government for the use of the meeting venue, tables and chairs, saying this was an example of the way government and church could work together in order to strengthen the *whenua*. The Moderator went on to say:

The theme for the 8th Assembly is 'Holy Spirit Weave Us Together in Your Peace' — the Peace Weaver, the Pacific way and the Pacific mat of peace. We are pilgrims for Christ from different churches, states and ethnic groups, sailing together in different canoes on the ocean of life, searching for the Promised Land. We all recognize God the Father, Son and Spirit, and fervently hope that we will be one people in Christ.

In 1991 Bishop Finau of Tonga, quoting the Tongan Deputy Prime Minister, said "We have a Tongan proverb that once you share food and spread the mat everything is open because it is within the family. Whatever you discuss will be the truth and all will be concerned for the livelihood of each other." You have spread the mat and are sharing the food so that we can talk about us and our future, our children and grandchildren's future, and the future of the Pacific. Bishop Finau said, "God's Son became incarnate in Jesus, he continues to prepare the food and sits with us to teach us our Father's way, speaking the truth in love in a Christian way." This is a Pacific way and a Pacific contribution to the world. The mat will be woven by the Holy Spirit, a Pacific mat of peace on which we will sit and share the sacrament of the Lord, and learn the way to the city of God. This is the meaning of the Tongan saying in a Christian Pacific world that captures the essence of our theme for the 8th Assembly.

It is our hope that the Holy Spirit, the Pacific Weaver, will be more than willing to weave the Pacific mat of peace, on which he would like us to sit and share the food of life and the wonders of God's temple. To do this the Pacific Weaver needs us to believe in him and harvest the materials to weave the mat. We represent different ethnic groups, churches and nationalities but if we believe and love him, the Pacific Weaver can weave the Pacific mat of peace. Just as we use different materials to decorate our mats, so the Pacific Weaver created us in diversity but for unity; our colours reflect the beauty of the manifestation of the Glory of God.

The mat can only be meaningful if it is used. It is a precious and costly mat. We must not sleep on it, although, perhaps we can rest on it and receive rejuvenation for the next day. We can weave it in the giving of ourselves, using it as a foundation for maintaining and creating peace; creating followers of Christ. It needs the surrendering of ourselves, it needs our heeding the advice of our Lord, it needs our constant virtue, and it needs our sharing. May the Spirit weave us together in his peace for the success of this Assembly in meeting our goals through appropriate use of our limited resources and the generosity of God. The Pacific mat of peace has been (and still is) used to clothe us, shelter us, extend appreciation, become the gift of friendship and dialogue and sharing, for reflection and meditation, to seek forgiveness and offer reconciliation, and guidance to meet our duties and obligations. We can use the Pacific mat of peace to believe and love our Father in Heaven and to share with all our neighbours the fruits of his love and the way of His life. The Pacific way, as expressed in the Pacific mat of peace, is the *aroha* of our journey in the Ocean of Life.

The Moderator thanked God for His guidance, and again thanked the government and people of the Cook Islands, the church leaders, and everyone for making this Assembly a dream come true.

1.5 Opening Address

The Deputy Prime Minister, Hon. Sir Geoffrey Henry, greeted the Assembly in the Name of our Lord Jesus Christ, and on behalf of the Prime Minister of the Cook Islands, who tendered his apologies as he is today meeting with parliamentarians from Europe, Africa, Caribbean and the Pacific.

The Hon. Norman George has welcomed all of us. You will forgive me if I don't specifically extend a special welcome to any single person, except I say 'Kia Orana' to all of you. In this greeting we are saying that we wish that you continue to live. We wish for you the greatest gift that God has given mankind, the gift of life. After

the missionaries arrived, Kia Orana came to mean, 'May you have life and may you live on in the Name of Jesus Christ.' On behalf of the government, the Prime Minister of the Cook Islands, and all the people that live in this peaceful country, may you live on in the Name of Jesus Christ.

The Deputy Prime Minister assured the Moderator that government is happy for this occasion to have come about, saying it has always been the policy of governments of this country to work with their churches. His government is proud that a function as big and important as this is happening on their soil.

'This is the day the Lord hath made, let us rejoice and be happy in it'. Yet today is September 11, and somehow these two thoughts don't seem to mesh. In the United States today people are mourning for over 3,000 people who died last year when four planes were hijacked by terrorists. On the skyline of New York the two twin towers of the World Trade Centre, reaching far above all the other buildings, looked, from a certain angle, like the figure 11. Osama Bin Laden chose this day to attack this '11' that stood over the skyline of New York. We still feel that deep sense of horror we experienced as, through the television, we watched the planes hit the towers and the burst of flames; an act carefully planned to wreak havoc amongst the people of the USA while its mastermind lived in a cave in Afghanistan.

'I ask whether any of you wonder why it was that the Lord decreed your conference to be held here on 11 September, the day the people of the USA are mourning a disaster that cut deep into their hearts and the hearts of people all over the world? Why this day? And why here in the Cook Islands. You could have met anywhere else in the Pacific and on any other day. The combination of the date of September 11 and the 8th General Assembly, Rarotonga, actually excites my thoughts. Why did the Lord choose this day?

'From the history of the Jews, we remember Isaac, Jacob and Esau. Jacob deceived his father and stole his brother's heritage. When Jacob was about to go to his uncle, the Lord told him, "I don't like your name — it means 'deceiver' — you shall now be known as 'Israel'." The strife between Jacob and Esau has been part of our existence from that time until today and is what September 11 is about. From Esau came Mohammed and all the faiths that were born of him. From Jacob came Jesus and all the faiths that were born of him. Today these two sources of faith constantly and fiercely compete with one another. September 11 symbolizes more than terrorism, it symbolizes the strife of humanity, the fight between the Mohammed-born faiths and the Jesus Christ-born faiths. How appropriate is the theme of this Assembly, 'Holy Spirit Weave Us Together In Your Peace' and that this is happening in the Pacific because that is what 'Pacific' means; it means 'peace'. And how truly appropriate that it is happening here in Rarotonga, our peaceful country. We are so proud to be citizens of this country. We don't have policemen with guns or an army in this country. We live peacefully and we wish the same for all of our brother nations in the Pacific and the world. How wonderful it is that this Assembly is occurring here with this beautiful theme, 'Holy Spirit Weave Us Together in Your Peace'.

Ladies and Gentlemen, it is my pleasure on behalf of the Prime Minister to officially declare this conference open, and I wish you every success.

2. Agenda

Resolution No. 1: MOVED GENERAL SECRETARY, SECONDED FIJI, THAT THE AGENDA AS OUTLINED IN THE WORKBOOK BE ACCEPTED, AND BE USED AS THE GUIDE FOR THE ASSEMBLY. CARRIED.

3. Roll Call

OFFICIAL DELEGATES

OFFICERS:

1. Mrs. Fuiva KAVAIKU, Moderator:
2. Bishop Philemon RITI, Deputy Moderator:
3. Rev. Valamotu PALU, General Secretary:

NATIONAL COUNCIL OF CHURCHES:

Fiji Council of Churches –

- | | |
|------------------------|----------------------------|
| 4. Fr. Apimeleki Qilio | 5. Miss. Ulamila Baleisasa |
|------------------------|----------------------------|

National Council of Churches in American Samoa –

- | | |
|--------------------------------|---------------------|
| 6. Rev Dr. Sekuini SEVA'AETASI | 7. Rev. Aisoli IULI |
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Papua New Guinea Council of Churches –

- | | |
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| 8. Mrs. Sophia GEGEYO | 9. Major. Andrew KALAI |
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Samoa Council of Churches –

- | | |
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| 10. Rev. Fepai Fiu KOLIA | 11. Rev Alofa SEUMANU |
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Solomon Islands Christian Association –

- | | |
|------------------------|--|
| 12. Mrs. Anne SAENEMUA | |
|------------------------|--|

Tonga National Council of Churches –

- | | |
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| 13. Rev Tuiniua FINAU | 14. Rev. Simote VEA |
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Niue Council of Churches –

- | | |
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| 15. Rev Pahetongia FAITALA | 16. Fr. Soane FALEMAKA |
|----------------------------|------------------------|

Kiribati National Council of Churches –

- | | |
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| 17. Rev. Kiantatea TEABO | |
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SMALL CHURCHES

Conference of Churches of Christ in Vanuatu –

- | | |
|---------------------------|------------------------|
| 18. Mr. Keith WILSON | 19. Mrs. Judith VUSI |
| 20. Mr. Mahit Rodney TABI | 21. Pastor Samuel VUSI |

Ekalesia Kelisiano Tuvalu –

- | | |
|-----------------------|-------------------------|
| 22. Mr. Simeona Iosia | 23. Rev Kitiona TAUSI |
| 24. Mr. Tafue MOLU | 25. Mrs. Sulufaiga IOTA |

Ekalesia Niue –

- | | |
|--------------------------|---------------------------------|
| 26. Rev. Arthur PIHIGIA | 27. Rev. Matagi Jessop VILITAMA |
| 28. Mrs. Joanna VILITAMA | 29. Mr. January SIPENI |

Nauru Congregational Churches –

- | | |
|--------------------------------|------------------------|
| 30. Senior Deacon Parlik AGEIR | 31. Mrs. Marian GARAOA |
| 32. Mr. Willie STAR | |

United Church of Christ in the Marshall Islands –

- | | |
|---------------------|--------------------------|
| 33. Rev Jude SAMSON | 34. Mrs. Dinah SAMSON |
| 35. Rev Jori LOKBOJ | 36. Mrs. Neikaki BINEJAL |

United Church of Christ in Pohnpei –

- | | |
|----------------------|--|
| 37. Mr. Justin David | |
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MEDIUM CHURCHES

Anglican Diocese of Polynesia –

- | | |
|------------------------|---------------------------------|
| 38. Bishop Jabez BRYCE | 39. Bishop Viliami HALA'API'API |
| 40. Fr. George ROBO | 41. Mr. Pita JO |
| 42. Rev. Hone KAA (NZ) | 43. Mrs. Naumati SCHWALGER |

Anglican Diocese of Vanuatu –

The participants are those nominated by the church of Melanesia, Solomon Islands

Cook Islands Christian Church –

- | | |
|----------------------------------|-------------------------|
| 44. Rev. Tangimetua TANGATATUTAI | 45. Mr. Willie JOHN |
| 46. Rev. Vaka NGARO | 47. Mr. Raututi TARINGA |
| 48. Mrs. Vereara MAEVA | |

Evangelical Church in New Caledonia & the Loyalty Islands –

- | | |
|-----------------------------------|---------------------------------------|
| 49. Pasteur Pierre XOWIE | 50. Mme Evelyn Waimalo Wapotro LUEPAK |
| 51. Mr. Mikael WALLEPE | 52. Mr. Pierre Ete NYIKEINE |
| 53. Pastor. Louis Eric KASOVIMOIN | 54. Mr. Germain Mearo ROINE |

Kiribati Protestant Church –

- | | |
|---------------------------|---------------------|
| 55. Rev. Bureieta KARAITI | 56. Mrs. Riite TIRA |
| 57. Mr. Takaria OBETAIA | 58. Mr. Kae ITAACA |

United Church in the Solomon Islands –

- | | |
|----------------------|------------------------|
| 59. Mrs. Joy JINO | 60. Mrs. Lovelyn TORAH |
| 61. Wayne GABUROLOMO | 62. Rev Leslie VEDOKO |

LARGE CHURCHES

Catholic Church in the Solomon Islands –

- | | |
|--------------------------------|---------------------------|
| 63. Archbishop Adrian SMITH SM | 64. Mrs. Martha HORIWAPU |
| 65. Monsignor Maurice RAQE | 66. Fr. John TAPA |
| 67. Mr. Eric R. MITI | 68. Mr. Mathias PEPENA |
| 69. Mrs. Evelyn TANGO | 70. Mr. Charles CT THUQEA |

Catholic Bishops Conference of Papua New Guinea & Solomon Islands –

- | | |
|----------------------------------|----------------------------|
| 71. Archbishop Sir Desmond MOORE | 72. Fr. Alfred MARAVILA |
| 73. Bishop John RIBAT | 74. Sister. Geraldine ARUA |
| 75. Miss Michaeline KOWIH | |

Church of Melanesia –

- | | |
|--------------------------------|---------------------------------|
| 76. Most Revd Sir Ellison POGU | 77. Revd Richard Basil NARAMANA |
| 78. Ms. Hilda LINI | 79. Mr. Elijah TAVAKE |
| 80. Sr. Doreen AWIASI | 81. Miss Alice Buga |

Congregational Christian Church in American Samoa –

- | | |
|---------------------------------|-----------------------------|
| 82. Rev. F. TALELEI | 83. Mrs. Sopo T. SITAGATA |
| 84. Rev. Ioanataka POULI-LEFALE | 85. Rev Ekepati PANAMA |
| 86. Rev Kalasa AFUOLA | 87. Miss. Malofou P. MANASE |
| 88. Mrs. Siaitolo POUFA | 89. Bonhoeffer E. MUAO |

Congregational Christian Church in Samoa –

- | | |
|----------------------------------|---------------------------------|
| 90. Rev Dr. Paulo Tema KORIA | 91. Mrs. Loreta Saliga KUPA |
| 92. Rev. Fuamai SAMUELU | 93. Rev. Esera Auatama ESERA |
| 94. Rev. Siueva GOGO | 95. Rev. Apelu LELEVAGA |
| 96. Rev. Samaauga Faaofonuu MOTU | 97. Rev Fareti Vaialia TALITONU |

Conference Episcopale Catholique du Pacifique (CEPAC) –

- | | |
|---------------------------------|-----------------------------|
| 98. Bishop Stuart O'CONNELL, SM | 99. Fr. Roger McCARRICK, SM |
| 100. Mrs. Henerica WILSON | |

Eglise Evangelique de Polynesie Francaise –

- | | |
|------------------------------|-----------------------------------|
| 101. Mrs Celine HOIORE | 102. Mr. Teuratuao TETARONIA |
| 103. Mr. Conroy FAATAU | 104. Rev. William HAMBLIM |
| 105. Miss Ella IHORAI | 106. Mrs. Marie PIHAATE |
| 107. Mrs. Melinda SAMINADAME | 108. Melle Francine Turi MATAUTAU |

Evangelical Lutheran Church in PNG –

- | | |
|---------------------|---------------------|
| 109. Rev. Jimmy JOE | 110. Mr. John KUMAN |
|---------------------|---------------------|

111. Mr. Fua SINGIN

Free Wesleyan Church of Tonga –

113. Rev Dr. Alifaleti Malakai MONE

115. Rev. Tevita HAKAUNIMA

117. Mrs. Mele TAUFU

119. Mrs. Melenaita Katea LUTUI

Methodist Church in Fiji & Rotuma –

121. Rev. Jone LANGI

123. Ms. Emily FATIAKI

125. Adi. Talei ROKOTUIBAU

127. Mr. Tevita VUGAKOTO

Methodist Church in Samoa –

129. Rev Amosa LENE

131. Mr. Luteru FISO

133. Miss. Talava T. FOLASA

Presbyterian Church of Vanuatu -

(Not represented)

United Church in Papua New Guinea –

134. Rev. Samson LOWA

136. Mrs. Boio ORU

Presbyterian Church of Aotearoa NZ –

138. Ms. Mona RIINI

140. Ms. Rangimarie TEKAAWA

142. Mrs Cath Tautu

144. Rev. Don IKITOELAGI

112. Miss Annith Malagi

114. Rev Dr. Tevita Tonga Mohenoa PULOKA

116. Rev. Makisi FINAU

118. Miss. Latanoa-'i- Tu'alikutonga TAIPALETI

120. Miss. 'Ofa-he-lotu SIKALETI

122. Rev. Nemani Cakacaka

124. Rev. Immanuel REUBEN

126. Mr. Apisalome TUDREU

128. Rev. Tapufaila OFATI

130. Mrs. Asofaaiu Amosa LENE

132. Mr. Piula AFERETI

135. Mrs. Jessie LOWA

137. Bishop Noui Oru

139. Ms. Millie TEKAAWA

141. Rev. William CUTHERS

143. Rev. Marie ROPETI

145. Rev. Uea TULEIA

EX-OFFICIO DELEGATES

146. Mr. Livai D. TUISARAVERE

147. Rev Dr. Fele NOKISE

148. Mr. Fe'iloakitau Kaho TEVI

Chairman of the Finance and Property Committee

Pacific Theological College

Pacific Desk — World Council of Churches

Resolution No. 2: Moved General Secretary, Seconded Marshall Islands, that the names as read be the Official Delegates of the 8th Assembly. CARRIED.

GUEST SPEAKERS/RESOURCE PERSONS

149. Dr. Agnes Abuom

Presidium (Africa) World Council of Churches

150. Rev. Dr. Jovili Meo

AUSTRALIA

151. Fr Dr. Mikaele PAUNGA

Pacific Regional Seminary

152. Rev. Lopeti TAUFU

Free Wesleyan Church of Tonga

Mrs. Sophia GEGEYO

Papua New Guinea Council of Churches

PARTNER CHURCHES/AGENCIES

153. Rev Andrew Williams

Council for World Mission, United Kingdom

154. Mrs. Margaret Sawyer

Methodist Church-United Kingdom World Church Office, London.

155. Mrs. Julia Ratzman

Evangelisches Missionswerk in Deutschland, Association of Protestant Churches Missions in Germany German Pacific Network, GERMANY

156. Dr. Sabine PLONZ

EMW, Department for Cooperation in World Mission, America / Caribbean / Pacific Desk GERMANY

157. Mr. David Weaver

National Council of Churches USA Church World Service, New York

158. Mrs. Rebecca Asedillo

Global Ministries, The United Methodist Church, New York.

159. Rev Dr. Faitala TALAPUSI

Professor, Ecumenical Institute of Bossey, Switzerland

- | | |
|--------------------------|---|
| 160. Rev James Haire | President, Uniting Church in Australia |
| 161. Mr. Mark Hobson | National Council of Churches in Australia |
| 162. Mr. Bob Scott | Communications Officer, World Council of Churches, SWITZERLAND |
| 163. Dr. Manfred Ernst | Pacific Theological College |
| 164. Rev. Russell DAYE | United Church of Canada & Anglican Church of Canada |
| 165. Rev Karl Whiteman | United Church of Christ/Disciples of Christ USA, (United Church of Christ in Pohnpei) |
| 166. Dr. Raeburn Lange | Macmillan Brown Centre for Pacific Studies, NEW ZEALAND |
| 167. Mrs. Nushka Lange | Macmillan Brown Centre for Pacific Studies |
| 168. Mrs. Taumua Toma | World Day of Prayer, C/-Samoa Council of Churches |
| 169. Mrs. Violet Faitala | Fellowship of the Least Coin/Pacific, C/-Niue Council of Churches |
| 170. Mr Taholo Kami | Resource person, Pacific Desk, C/- FWC Tonga |

REGIONAL FRATERNAL ORGANISATIONS

- | | |
|----------------------------|---|
| 171. Mr. Solomon DURU | Bible Society of the South Pacific, Fiji |
| 172. Rev Tevita Banivanua | South Pacific Association of Theological Schools FIJI |
| 173. Mrs. Joan A. Tofaeono | Weavers, SPATS |
| 174. Mrs. Lorine Tevi | Pacific Concern Resource Centre |
| 175. Rev. Pothin Wete | Pacific Theological College |

STAFF

- | | |
|---|---|
| 176. Rev. Leva Kila Pat, Ecumenical Animator | 177. Rev Soama Tafia, Ecumenical Animator |
| 178. Mr. Makoni Pulu, Ecumenical Animator | 179. Mr. Raju T. Fong, Finance and Administrative Officer |
| 180. Mrs. Lusia Lalabalavu, Secretary/Cashier | 181. Mr. Sukh Ram, Maintenance Officer |

PCC ADMINISTRATION

- | | |
|-------------------------------|----------------------------------|
| 182. Mrs. Morven Sidal (Fiji) | 183. Mrs. Adrienne Morley (Fiji) |
|-------------------------------|----------------------------------|

EXECUTIVE MEMBERS

- | | |
|------------------------------------|----------------------------------|
| Mrs. Fuiva Kavaliku (official) | Bishop Philemon Riti (official) |
| 184. Rev Lopeti Taufu (resource) | Bishop Jabez Bryce (official) |
| Bishop Stuart O'Connell (official) | Rev William Hamblim (official) |
| Rev Fepai Kolia (official) | Mrs. Sophia Gegeyo (official) |
| Mr. Willie John (official) | Rev Dr. Fele Nokise (Ex-Officio) |
| Mr. Fe'iloakitau Tevi (Ex-Officio) | Rev Valamotu Palu (official) |
| Pastor Sam Vusi (Official) | Mr. Willie Star (Official) |
| 185. Mrs. Selai Cati | 194. Miss. Fonofonosefulu Maene |

COOPTED STAFF

Translation/Interpretation Team

- | | |
|---------------------------------------|--------------------------------------|
| 186. Mrs. Tepola Tu'inukuafe (Tonga) | 187. Melle Jeannette Flores (Tahiti) |
| 188. Mrs. Emma Fuaa-Tufariua (Tahiti) | 189. Mme Celine Tarihaa (Tahiti) |
| 190. Melle Maire Tapi (Tahiti) | 191. Jeffry Tamati Tahiti |
| 192. Alphonse Tekopunui (Tahiti) | 193. Teraimana Mihinoa (Tahiti) |
| 194. Moeana Vahirua (Tahiti) | 195. Parii Tetuira (Tahiti) |

From Cook Islands

- | | |
|----------------------------|----------------------------|
| 196. Mrs. Tina Akama | 197. Mrs. Nga Manavaikai |
| 198. Ms. Sherro Tomokino | 199. Mr. Tutakiau Tutakiau |
| 200. Mrs. Maryanne Pirake | 201. Mr. Mauri Toa |
| 202. Mr. Ricky Cork | 203. Mr. Turua Ngapare |
| 204. Mr. Pare Rongokea | 205. Mrs. Tangi Taoro |
| 206. Mrs. Haumata Hosking | 207. Mrs. Ngametua Akarua |
| 208. Mrs. Agnes Winchester | 209. Mr. Va'inga Tonga |

OBSERVERS (Two from each member churches/National Council of Churches)

Cook Islands Christian Church

- | | |
|--------------------------------|---------------------------|
| 210. Mrs. Patiare Tangatatutai | 211. Mr. Tuamotu Matamaki |
| 212. Mrs. Tepaeru Matutu | 213. Mr. Rangi Tuavera |
| 214. Mrs. Tungane Teokotai | 215. Rev Papa Aratangi |
| 216. Mrs. Akaiti Ama | 217. Mr. Manase Pureau |
| 218. Mr. Tai Isamaela | 219. Mr. Awaiki Aperau |
| 220. Mrs. Tokerau Munro | 221. Mr. Pae Tuteru |
| 222. Mr. Rairi Rairi | |

ADDITIONAL OBSERVERS

- | | |
|--------------------------|---------------------------|
| 232. Rev Ngara Aratangi | 233. Rev Marcela Akama |
| 234. Rev Charlie Okotai | 235. Rev Tokoa Arokapiti |
| 236. Mr. Pukeiti Pukeiti | 237. Mr. Kura Strickland |
| 238. Mr. Victor Ioane | 239. 'Mr. Temanu Unuka Jr |

United Church of Christ in the Marshall Islands

- | | |
|---------------------|----------------------|
| 240. Rev. Enja Enos | 241. Mrs. Risko Enos |
|---------------------|----------------------|

Micronesian Council of Churches – Marshall Islands

- | | |
|------------------------------|------------------------------|
| 242. Rev. Respenser Lalimo | 243. Mrs. Lalimo |
| 244. Rev. Lawson Matauto (y) | 245. Mrs. Mohana Matauto (w) |

Samoa Council of Churches

- | | |
|---------------------------|-----------------------------|
| 246. Rev. Mau Valetaroola | 247. Mrs. Viena Valetaroola |
|---------------------------|-----------------------------|

Presbyterian Church Aotearoa NZ

- | | |
|--------------------|---------------------|
| 248. Rev Pelu Tuai | 249. Rev Tame Takao |
|--------------------|---------------------|

Ekalesia Niue

250. Mrs. Ailepata Sionetuato (women)

Evangelical Church in French Polynesia

- | | |
|--------------------|-----------------------|
| 251. Mr. John Doom | 252. Mr. Thierry Tapu |
|--------------------|-----------------------|

Free Wesleyan Church of Tonga

253. Mrs. Valeti Veia

Tonga National Council of Churches

- | | |
|---------------------------|------------------------|
| 254. Mrs. Katokakala Latu | 255. Mr. 'Ofa Taelangi |
|---------------------------|------------------------|

Methodist Church in Fiji

256. Rev Watelaite Ratuville

BIBLE STUDY LEADERS

- | | |
|-------------------------|------------------------------|
| Mr. Daniel Apia | 257. Mrs. Canny Aratangi |
| Bishop Stuart O'Connell | Rev. Tangimetua Tangatatutai |

APOLOGIES

- | | |
|---|--|
| Mr. Bruce Gregersen, United Church of Canada | Mrs. Andrea Mann, Anglican Church of Canada |
| Mrs. Hannelore Moll, Bread for the World | Mr. Wim Minnaard, ICCO |
| Mr. Ad Mook, Uniting Protestant Church in the Netherlands | Ms. Esther Byu, Fellowship of the Least Coin |
| Mr. Vistor Hsu, National Council of Churches USA | Sr. Elizabeth Mackie, CWS. Aotearoa, New Zealand |
| Mr Philip Funifaka, Solomon Islands Christian Association | Mr Livingstone Hiram, Nauru Congregational Churches |
| Rev Godaro LORIN, United Church of Christ in Pohnpei | Rev Edigar ISSAC, United Church of Christ in Pohnpei |
| Mrs. Fasi JIMMY, United Church of Christ in Pohnpei | Rev Dr. Ilaitia S. Tuwere, Executive Committee |
| Miss Loratalyn LAPO, United Church in the Solomon Islands | Fr. Paulo CATIANO, Conference Episcopale Catholique du Pacifique (CEPAC) |

MEMBER CHURCHES, COUNCILS OF CHURCHES, YOUTH/WOMEN DELEGATES

THE ASSEMBLY OF THE PCC DELEGATES: From the 26 Churches and 9 Councils of Churches

14 Large Churches (8 Delegates each)	96
CEPAC (Catholic Bishops' Conference of the Pacific)	4
Catholic Church in the Solomon Islands	8
Catholic Bishops' Conference in PNG and in Solomon Islands	5
Church of Melanesia	6
Evangelical Church of French Polynesia	8
Free Wesleyan Church of Tonga	8
Methodist Church in Fiji	8
Methodist Church in Samoa	5
Presbyterian Church in Vanuatu	8
United Church in Papua New Guinea	8
Evangelical Lutheran Church in Papua New Guinea	4
Presbyterian Church of Aotearoa	8
Congregational Christian Church in American Samoa	8
Congregational Christian Church in Samoa	8
6 Medium Church (6 Delegates)	28
Anglican Diocese of Polynesia	6
Anglican Diocese of Vanuatu (with Church of Melanesia)	
Cook Islands Christian Church	6
Evangelical Church of New Caledonia	6
Kiribati Protestant Church	4
United Church in Solomon Islands	6
6 Small Churches (4 Delegates)	22
Conference of Churches of Christ in Vanuatu	3
Ekalesia Niue	4
Ekalesia Kelisiano Tuvalu	4
Congregational Christian Church in Nauru	3
United Church of Christ in the Marshall Islands	4
United Church of Pohnpei	4
9 National Council of Churches (2 Delegates)	15
Council of Micronesian United Churches of Christ	1
Fiji Council of Churches	2
National Council of Churches in American Samoa	2
Papua New Guinea Council of Churches (2)	
Samoa Council of Churches	2
Solomon Islands Christian Association	2
Tonga National Council of Churches	2
Kiribati National Council of Churches	1
Niue National Council of Churches	1
3 PCC Officers	3
Moderator	
Deputy Moderator	
General Secretary	
3 Ex-Officio Members:	3
Chairperson of the Finance and Property Committee	
Principal of the Pacific Theological College	
Executive Secretary, WCC Pacific Desk	
TOTAL NUMBER	165

4. Appointment of the Assembly Committees

4.1 Appointment of the Business Committee

RESOLUTION No. 3: Moved General Secretary, Seconded Pastor Vusi, that the following be the Steering Committee for this Assembly. CARRIED.

The Moderator of PCC

The General Secretary

Mrs Celine Hoiore

Ms Fonofonosefulu Maene

The Deputy Moderator of PCC

Mr Willie John

Fr Roger McCarrick

4.2 Appointment of the Finance and Property Committee

RESOLUTION No. 4: Moved General Secretary, Seconded Tonga, that the following be the Finance and Property Committee. Carried)

Mr. Livai Tuisaravere

Rev. Lopeti Taufu

Mr. Raju Fong

Mr. Fe'iloakitau Tevi

Bishop Jabez Bryce

Rev. Haukinima

Dr. Sabine Plonz

Archbishop Adrian Smith

4.3 Appointment of the Nominations Committee

RESOLUTION No. 5: Moved General Secretary, Seconded that the following be the Nominations Committee. CARRIED.

Large Churches

Bishop Stuart O'Connor

Enikelen Netline

Archbishop Sir Ellison Pogo

Mrs Asofaaiu Amosa Lene

Medium Churches

Rev. Burieta Karaiti

Mme Evelyn Waimalo Wapotro Luepak

Small Churches

Rev. Arthur Pihigia

Mrs Sulufainga Iota

National Councils of Churches

Mrs Sophie Gegeyo

Rev. Dr. Sekuini Sevaaetasi

4.4 Appointment of the Drafting Committee

RESOLUTION No. 6: Moved General Secretary, Seconded that the following be the drafting Committee. CARRIED.

John Doom

Major Andrew Kalai

Rev. Dr. Paulo Korla

Rev. Dr. Mohenoa Puloka

Marie Ropeti

4.5 Appointment of the Returning Officers

RESOLUTION No. 7: Moved General Secretary, Seconded that the following be the Returning Officers. CARRIED.

Rev. Dr. Jovili Meo

Sophie Gegeyo

Fr. Dr. Mikaele Paunga

5. Orientation

5.1 Documentation

The General Secretary took the delegates through the documents provided, as follows.

Workbook

Document A: PCC Officers' Reports

Document B: Finance Report

Document C: Constitution (amendments to the Constitution)

Document D: 1997 Constitution and By-Laws

Document E: 7th General Assembly Minutes

Document F: Keynote Presentations

Document G: Restructuring report

Amendments to the Constitution

Updated Resolutions from the 7th General Assembly

5.2 Voting

The General Secretary reminded the floor that all delegates were entitled to speak but only official delegates were eligible to vote.

5.3 Rules of debate

Three minutes to speak on any motion. Rev. Fepai Kolia was appointed as Time Keeper, and he will beat the *lali* after two minutes as a warning, and after a further minute indicating the speaker must stop talking.

5.4 Assembly bag

The General Secretary acknowledged with gratitude the 50% contribution by the Fellowship of the Least Coin to the Assembly bags which displayed both the PCC Assembly and FLC logos.

5.5 Contact people

The General Secretary introduced the contact people for overseas guests, group discussions, drafting and presentation; transportation; photocopy and typing; finance and ticket re-confirmation; administration and minutes;

5.6 Speakers' papers

Delegates wishing to speak on an issue are to fill in the slip provided and send it via the floor stewards to the front table.

5.7 Ties, scarves and shirts

These are available for sale outside the auditorium.

5.8 Visas

Those requiring visas for transit through New Zealand or Australia to contact the administration office.

5.9 Media enquiries

Assembly Delegates direct any media enquires to one of the following:

Mr. Fei Tevi, Rev. Bob Scott (WCC); Rev. Lopeti Taufa; Rev. Leva Kila Pat.

5.10 Questions or clarification regarding orientation

5.10.1 Rev. Hala'api'api referred to page 48 of the Workbook and requested that the word 'sacked' beside the name of John Powell be removed in the spirit of the theme of the Assembly.

Resolution No. 8: MOVED, SECONDED THAT THE WORD 'SACKED' BE REMOVED FROM PAGE 48 OF THE WORKBOOK BESIDE THE NAME OF MR. JOHN POWELL OF FIJI. CARRIED.

The General Secretary asked the Assembly, and particularly the Fiji delegates to accept the apologies of the PCC staff for this reference.

Resolution No. 9: MOVED DR. MELO, SECONDED WE REMEMBER NOT ONLY THOSE KILLED IN AMERICA ON SEPTEMBER 11, 2001, BUT ALSO THOSE AFGHANISTAN PEOPLE KILLED DURING THE SUBSEQUENT WAR ON THE TALIBAN.

6. Keynote Address

6.1 Introduction

Bishop Jabez Bryce (President Oceania to the World Council of Churches) introduced Dr Agnes Abuom to the Assembly. He reminded delegates that an African, Dr. Aaron Tolen (elder of the Presbyterian Church, Cameroon) was the keynote speaker at the 7th Assembly in Tahiti. Today we have Dr Agnes, an Anglican from the Church of the Province of Kenya, one of the 8th Presidents of the WCC Presidium. Dr Agnes is a historian and taught at the University of Zimbabwe before returning to Kenya where she now works as Executive Director of TAABCO Research and Development Consultants based in Nairobi. Dr Agnes is also Regional Coordinator of the Building Eastern Africa Community Network (BEACON).



- Dr Agnes served as the Chairperson of the Programme Committee of the NCC in Kenya.
- Her work in justice issues led to her detention by the Kenyan Government in 1989.
- She is an Adviser to the General Synod of the Anglican Church of the province of Kenya.
- She is committed to the ecumenical movement.
- Dr Agnes was in Fiji last year to moderate the workshop on Globalisation, when the concept of the "Island of Hope" was presented to the international community.
- In recent months she has been critical of the New Partnership for Africa's Development (NEPAD) — greeted in the international media as a major step on the part of African political leadership in their search for a new vision for Africa. Dr Abuom believes the ecumenical movement is challenged to respond to NEPAD, and it is imperative for the church in Africa to contribute the ethical component to the broader vision of Africa in the twenty-first century. She believes that the concept, implementation and ownership of NEPAD should not remain the preserve of a small political elite but should grow into a popular movement for African people. Dr Abuom believes that privatisation leads to a "total looting of people's investments," and that for too long poverty and development have been looked at in terms of Lazarus seeking crumbs from the table.
- Agnes is married (her husband works with the United Nations), and they have two children.

6.2 Keynote Address: Agnes Abuom

Before presenting her paper (see Appendix I), Dr. Abuom sent the apologies of Freddy Knutsen, Youth Desk of WCC. She brought greetings from the African Churches and the All African Conference of Churches, the WCC leadership and ecumenical fraternity (including the Central Committee), her family and her colleagues who are praying for us during this Assembly.

RESOLUTION NO. 10: MOVED, SECONDED THAT WE ACCEPT THE SPEAKER'S PAPER. CARRIED.

6.3 Questions for Clarification

6.3.1: RevVea thanked Dr Abuom for an inspiring message at the beginning of the Assembly. He agreed the Pacific churches need to revitalize the ecumenical vision, saying that although we have spoken of the weaving of the mat of peace, Dr Abuom offered the model of liberation theology used in African and Latin American countries where the liberation of the people from their various situations has become a revitalizing vision. He questioned whether the liberation model is appropriate within the Pacific context as, for example, our old people want a peaceful kind of transformation rather than a liberating approach. He asked how the African approach could revitalize the ecumenical vision in the Pacific.

6.3.2: Lorini Tevi asked whether the weaver has a picture of the final mat in mind before she begins to weave.

6.3.3: Dr Abuom responded saying many times her mother-in-law weaves mats according to what she wants to use the mat for, and will design a pattern before she begins to weave. Other times she is inspired as she weaves.

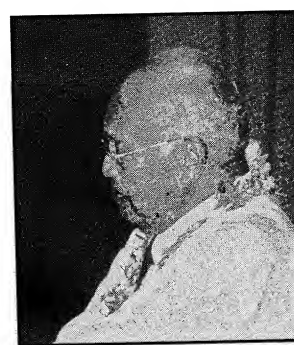
As to the first question, she felt it was one the participants should answer. She understood the Pacific to be a peaceful continent, but it is, at the same time, connected to the external world. There may be a type of peace in the Pacific because there is not war, but economic social conditions ravage families, and that cannot be called peace. A new challenge is for Pacific churches to dream, with the empowerment of the Holy Spirit, about a process of transformation that can make the gospel of our Lord Jesus Christ genuine in our spiritual and material lives. Change can be peaceful, but still painful. For example, the process of forgiveness: you may not have been physically hurt, but you hurt inside nonetheless, and the tears flow. You are not at peace, so you begin the process of reconciliation in order to come to point where you can say 'I am ready to forgive', and the other person begins to recognize that they have hurt you. We would wish for peaceful transformation but there are moments when transformation is peaceful on the outside but painful on the inside. Change means that something is being lost and something is being gained: the losing is painful and the receiving is beautiful. You contextualize it in your own place and engage with this question to see what is appropriate. What we say is peace may actually be pain.

6.3.4: The Moderator suggested that further discussion on the key note paper can take place in the small group discussions, and come back to the floor in the form of recommendations. Rev. Hala'api'api hoped that we would not adhere to the pakeha type of timing. He believed it was important to use the island ways to solve our problems. Rushing through the agenda is not comfortable for some delegates, as the goal of the Assembly is, through our resolutions, to set the work of PCC for the next five years.

6.4 Responses to the Keynote Address

The Moderator invited Rev. Lopeti Taufa (representing the large churches), and Sophie Gegeyo (representing NCCs) to give their responses to the keynote addresses.

6.4.1: Rev. Taufa congratulated the speaker for the informative, relevant discussion of the issues raised and her inspiring and challenging presentation. He said he found it difficult to respond as he only received the paper earlier that morning. However, he believed there were important points from her paper for our region. Rev. Taufa accepted with gratitude the greetings that were delivered and the encouragement of those who sent them. He wished that the speaker had more time to elaborate on the concepts presented so that we could see their relevance and meaning to our situation.



Our prayer is, "Holy Spirit, Weave us Together in Your Peace." Rev. Taufa said the experience of weaving is familiar to us and is not peculiar to the Pacific. Most weavers are women, and they have developed their skills, learned their lessons and gained meaning from their experience that the men, sadly, have not shared.

The weaving experience has relevance to our everyday life. "Weave us Together" is a concept of togetherness, which was in the PCC mind when first formulated in 1961 in Malua (Samoa) and in our first meeting in 1966 in Vanuatu. Togetherness is a concept PCC struggles with up until this 8th Assembly. We are trying to see what this means to us in our lives as churches and as an organised body. Dr Abuom has ably discussed this.

One concept that emerged is the concept of submission. In the work of weaving one thread will be pushed up while another will be pressed down. If it is your turn to go down, submit yourself so that with the one being pushed up, you will form a firm link in the final product. There is a place for submission — Dr Agnes referred to it as a fruit of the Spirit — in the life of the family, the church, and the life and work of PCC.

Another concept is that of identity. Our individual identity is recognized in our oneness, togetherness. When we allow ourselves to be woven into the warp and woof of the mat, we become a firm strong unit. Some of us have the experience of existing in an isolated situation, for example Niue, called an ‘Island that stands on its own’. Isolation is a painful and not always enriching experience that tends to cut us loose from the rest of the environment. When we get together and share ourselves and our identity we enrich the whole togetherness that we have.

Dr Abuom has asked why we pray that we may be woven together into the peace of God, or peace of the Holy Spirit and what does it mean? Perhaps we feel threatened in our Pacific situation. It is no more a Pacific ocean — the waters are troubled; life is troubling us. When Dr Abuom mentioned globalisation I shivered. I can think of the positive sides, but also the negative — it is a dangerous animal, a dangerous creation. It was not created by the Pacific but we can’t escape it. We are becoming smaller and smaller and the world is now one world. Whatever comes to our world we all experience it. I am glad that Dr Abuom widened the discussion to help us look at it as not just a mat but as the whole life experience in the Pacific, because we are engulfed in its problems.

Rev. Taufa said he was disturbed by Dr Abuom’s challenge to finish strong, as he sees the Pacific ecumenical movement as an ongoing eternal journey. Of course, he said, we as people will pass away, as have those from whom we inherited this ecumenical journey, and we will leave a legacy to those who are coming. The call is to make sure that we leave behind a strong movement, an eternal Pacific voyage on a great ocean.

Dr. Abuom has warned the PCC fraternity that they may be called upon to dream a new vision of ecumenism. What is our vision in the 21st Century? Will it be a Pacific mat of peace where we sit and consult each other, strategically planning our ongoing work? Rev. Taufa reminded the meeting that we have inherited contemporary critical problems and issues from the past, and we can’t run away from our separateness as we are divided by a great ocean. We must allow ourselves to be woven by the Holy Spirit into the kind of mat that will prove itself in our changing situation. The (nuclear) family is a foreign concept in Tonga; their word for family is *kainga* meaning extended family that includes grandmother, uncle etc. Here we talk as *kainga*, not just as family in this large concept of the Holy Spirit weaving us all together in His peace.

6.4.2 **Sophie Geygeyo** thanked Dr. Agnes for her speech, agreeing that our Pacific is indeed unique as it covers one third of this globe — described by Mr. John Doom as a ‘liquid continent’ because most of it is covered by water. The Pacific people believe that God has blessed the Pacific island nations as lands of plenty where food is in abundance. She also agreed with the presenter that the Pacific is very vulnerable. Multinational companies are exploiting Pacific resources, increasing poverty in our communities. The Pacific churches are being challenged to:

- Instil peace and harmony when there is so much violence in our society;
- Instil Christian values and principles in the face of the overwhelming negative effects of globalisation;
- Be a more inclusive and caring society in the face of HIV/AIDS;
- Allow women and youth to take more prominent roles in our societies;
- Be proactive in responding to issues that affect the very heart of our communities.

She said that in the theme of our Assembly, “Holy Spirit, Weave us Together in Your Peace,” there is a challenge for Pacific churches to explore the unknown and be more inclusive in weaving the mat of peace.

Ms. Gegeyo challenged the churches to leave the familiar shores and tread into the deep unknown, a daily challenge. In our weaving, she said, we are presented with new opportunities for self expression, for helping others, for reaching new goals, for exercising our minds, and for using God-given gifts and talents. There is little challenge in a predictable future which would prevent the mind from finding solutions to problems, new inventions and new ways of thinking and expression. She believes the key to this unknown is change. Our natural and human world is in a constant state of unrest. Our Pacific has witnessed some of this unrest in the coup in Fiji in 2000, the ethnic

conflicts in the Solomon Islands in 2001, and the Sandline Affair in Papua New Guinea in 1998. Our ideas, problems and priorities are constantly challenged and changing.

The unknown future becomes the opportunity, but the challenge makes us fearful. In order to overcome our fear of the unknown, we have to have faith. Faith will always overcome fear. As churches we should work towards improving ourselves so we can participate fully in challenging the unknown. Ms Gegeyo encouraged the delegates to develop confidence in our God-given talents and gifts, and to have faith in God, in people, in self and in their countries. She said there is no stronger force known to mankind than a human on his/her knees asking God for guidance. In the weaving of the mat of Peace we must have the courage to act on limited knowledge and insufficient evidence, saying yes — “*Mipela inap, mipela ken mekim*” (*Nous avons assez, nous pouvons le faire*). “We can offer an alternative to the world in the simple caring and sharing way of life that is unique to the Pacific.”

Ms Gegeyo said we have faith that things will be better, but we are the ones who will have to act in this weaving of the mat of peace if things are going to improve. We cannot be a spectator, we have to participate and get involved. She said John 10:10 was the energy and vision for this future — the full and abundant life promised by Jesus. She quoted what King George VI to his people during the dark moments of World War II:

I said to the man who stands at the gate of the year, ‘Give me light that I may tread safely into the unknown’. And he replied, ‘Step into the darkness, put your hand into the hand of God, and that will be better to you than a light and safer than a known way.’

Ms Gegeyo concluded by thanking Dr. Abuom for her inspiring speech and asked her to take our greetings to the All African Conference of Churches and her family. She prayed that God would continue to bless and use her as an instrument in the extension of His Kingdom.

6.5 Presentation by the CICC to the Keynote Speaker

A representative of the CICC presented cultural gifts to Dr. Abuom as an expression of gratitude for her attendance and address.

7. Minutes of the 7th Assembly

Document E, the Minutes of the 7th General Assembly was tabled as the only information currently held by the PCC Secretariat. The document was distributed a month before the Assembly so the Moderator asked that the minutes be taken as read.

Resolution No. 11 MOVED GENERAL SECRETARY, SECONDED REV KORIA THAT DOCUMENT E BE RECEIVED AS A TRUE RECORD OF THE 7TH GENERAL ASSEMBLY OF THE PCC. CARRIED.

8. Update Resolutions of the 7th General Assembly

The General Secretary tabled the above document, as distributed to delegates, containing 144 resolutions from the 7th General Assembly and information on action taken relevant to each resolution.

Resolution No. 12: MOVED, SECONDED THAT DOCUMENT G ‘UPDATE RESOLUTIONS OF THE PCC GENERAL ASSEMBLY’ BE RECEIVED. CARRIED.

Resolution No. 13: MOVED GENERAL SECRETARY, SECONDED THAT THE RESOLUTIONS OF THE 7TH GENERAL ASSEMBLY PRESENTED IN THE DOCUMENT G ‘UPDATE RESOLUTIONS OF THE PCC GENERAL ASSEMBLY’ THAT WERE NOT ACTIONED BECAUSE OF THE RESTRUCTURING OF PCC CAN BE ADDRESSED IN THE SMALL GROUP DISCUSSIONS AND RE-PRESENTED TO THIS ASSEMBLY. CARRIED.

9. Resolutions Between Assemblies

Document A containing all the resolutions of the Executive Committee from 1997–2002 (distributed a month before the Assembly so taken as read), plus the resolutions of the Executive Committee Meeting held last Friday in Rarotonga, were tabled. Delegates were informed they could raise issues from these resolutions during the Assembly's deliberations.

Resolution No. 14: MOVED. SECONDED THAT THE RESOLUTIONS OF THE EXECUTIVE COMMITTEE FROM 1997–2002 BE RECEIVED. CARRIED.

10. Restructuring Review

The Deputy Moderator introduced the Executive Committee and invited them to assist with the presentation of the Restructuring Review Report and the response to queries raised from the floor. The General Secretary highlighted some points of the report (previously distributed and taken as read). She thanked the Change Management Team who assisted PCC after the 7th General Assembly in Tahiti, particularly Rev. Sereima Lomaloma, Ms Salamo Fulivai, and CEPAC (for all the assistance given to the team by the late Fr Arthur Tierney)

Resolution No. 15: MOVED, SECONDED THAT THE RESTRUCTURING REVIEW REPORT BE ACCEPTED. CARRIED.

10.1 Questions or clarification

10.1.1: Dr Manfred Ernst asked the following questions:

- Where is the voice of PCC?
- What has PCC done about issues raised in terms of the political and refugee crises?
- If PCC is not the voice for these issues, who should be?

The Moderator asked Bishop Bryce to respond to Dr. Ernst's question, at the same time apologising if she had not led PCC vigorously on these issues. However, she felt that such a mandate had to come from the General Assembly.

10.1.2: Ms Tevi voiced similar concerns, but thanked the Moderator for explaining the shift of emphasis to the national church level. She believed, however, that there is a missing link in reflection, analysis and theological understanding on a regional level. She challenged the business-like atmosphere in the meeting, saying the vulnerability of the calling of church in terms of Bible studies and reflection is missing. Ms Tevi said the keynote speaker issued a challenge to clarify and focus the vision of PCC now, and this should be done. That is what having a plan for the mat being weaved is all about — a question of vision. While appreciating the shift to the NCCs, something is missing in our ecumenical relationships at a regional level. Ms Tevi asked what PCC's expertise is in terms of animation, and whether it would be better to have one person in the Secretariat and call the NCCs to do the rest of the work? She believed we need a sharper vision of ecumenism to do that, and to change how we do our meetings so we are vulnerable to God and to one another. The first Assembly did that when they sent out the book of Galatians to study before the meeting convened.

10.1.3: Archbishop Pogo said he spoke not to condemn the present Executive but to bring a concern from the people in churches at grassroots level. The result of the restructuring is good if measured in terms of affordability, but in terms of relationships it is a D-minus, because we only relate to each other every five years if we are not members of the Executive Committee. We don't know what is going on until we come to Assembly, and that is the only time new members are exposed to PCC. The interest in ecumenism is fading because the relationship is only built between the NCCs and PCC. The composition of NCCs is quite different, for example, SICA. There are three full members of PCC in SICA but two associate members as well who are not interested in being members of PCC. It is difficult to work with that situation. Globalisation technology makes the world so small, but it also means human relationships are replaced by e-mail. We must guard against that. Money and affordability is important, but we must find a balance in restructuring the regional institution of PCC.

10.1.4: Rev Kolia, through the chair, asked Ms Tevi for her definition of regional, because to him regional meant all of us — all weaving our all together. He believed that Dr Ernst would have difficulty understanding the real Pacific perspective, and that Pacific people know what they are doing in responding to the social issues bombarding our society. He agreed with Bishop Bryce that it is better for us to deal with issues at a national level, for example they dialogued with the Prime Minister on globalisation issues in Samoa. Rev Kolia said the Pacific is the Pacific, and “one cannot bring the Pacific to intermingle with European issues. We have our own Pacific way of dealing with our problems.”

10.1.5: Dr. Meo said he was part of the Executive Committee of PCC until he resigned from PTC last year. He recalled the mood of the 7th Assembly in Tahiti, and the shame some delegates took away from that meeting because of the declining giving of the churches and the donor agencies who wanted PCC to address accountability in their financial management. The 7th Assembly decided to review PCC and the Secretariat, and he was part of that review. The whole idea was to save the money in the office and address an issue that had troubled the Assembly for years — that information, ideas and concepts at the national level had not filtered down to the local churches. The Assembly mandated that we should downsize PCC to become a manageable and affordable organization. We ended up with seven people in the Secretariat. Restructuring PCC enabled the seven people to work closely with NCCs, and the PCC Secretariat became a clearing office. However, not all structures are perfect and it is appropriate to have criticism of the new structure during this first evaluation. Dr Meo suggested a small evaluation committee, rather than the whole Assembly look at the structure. The evaluation should be from national to regional, from regional to WCC and to the world levels. He believed that because we now filter down to the local churches, we are not percolating up to the upper level, to WCC. The new structure should address how the animators can write and send reports through the Secretariat to WCC, so they become international papers, rather than just focusing at the national level.

10.1.6: Ms Tofaeona, Coordinator of Weavers congratulated the team for the restructuring. Her concern, however, is for the space and place of women, the traditional weavers, in PCC. Many of the NCCs do not recognize some women's fellowships as part of their bodies. She was also concerned that the youth should have space and a place.

10.1.7: The General Secretary of PCC reminded the Assembly that the report went to all member churches so they could be familiar with each detail of the restructuring process. The concern in the past was that PCC worked at a regional level, distant from national and local churches. She agreed with previous speakers concerning accountability and transparency, but pointed out that PCC is working with national churches as well as NCCs, especially with those who do not belong to NCCs. PCC wants to strengthen ecumenism amongst their member churches at local levels. She reminded delegates that PCC implemented the programme in 1999, 2000, and 2001, and distributed a quarterly report each year in order for us all to keep connected. She hoped their church offices shared this information.

This is the first time we have come together to look at the new structure and it is an opportunity to share the feedback. The last round table agreed with and supported this evaluation process.

10.1.8: Fr Qilio asked the Moderator to have the structure displayed via power point or on a chart for the sake of the new delegates and the youth. He said we are dealing with something that is at the heart of the church in the Pacific and we should spend more time looking at the restructuring.

10.1.9: Rev. Veia expressed gratitude for the effort that has been made to change the whole process of the PCC. He emphasized the importance of PCC as a regional body, and asked what is our self-understanding of that regionality. He agreed that the emphasis on efficiency and effectiveness in our relationship with NCCs and local churches has undermined the effectiveness of PCC as a regional voice for the churches. Regarding the role PCC has played as a prophetic voice in the region, he said at the end of the 7th Assembly resolutions document there are many recommendations calling on PCC to respond in a prophetic role with regards to regional and international issues. He believed the advocacy and prophetic role has been watered down as a result of the restructuring process. Rev. Veia said PCC's change from programme desks to geographical animators undermined the effective focus on particular programmes. He suggested that we look again at the voting system with regard to one NCC/one member church vote, and that REAT should become a formal structure within the Constitution if it is not already there.

10.1.10: Rev. Whiteman said that, as an outsider working in the Pacific for the last seven years, he felt there was a dividing line in the region, with the countries north of the equator often forgotten by PCC. He did not believe it was intentional, and there have been attempts to make connections, but there is not the cohesiveness in the north that exists between churches south of the equator.

10.1.11: Dr Talapusi said he was saddened that already in the first session of this Assembly the methodology adopted by the Executive is giving the impression of 'you against us' – "as if, before we have woven anything, you have separated yourself from us, and are trying to answer questions we put forward. PCC is all of us." Dr Talapusi said the restructuring work has been done, the Executive have carried out the mandate of the 7th Assembly in terms of financial management, and the shift from regional to national councils is commendable. At the same time, he said, the member churches are not being left out. The important thing was the commitment of people that are there to use the structure. His critical analysis of the three page programme report is that there is no development of a vision from the 103 projects under this new restructure. He said the Assembly is looking for that pointer from the PCC, which is all of us. The NCCs are a new development of the ecumenical movement. The PCC as a whole should not set aside the member churches. Dr. Talapusi believed that preparing financial reports on completed projects should be part of the animator's job. He asked what the difference was between the staff of the now 'redundant' desks and the animators; what programmes the animators are doing that were previously done by the desks, or was it just a change of names for the same work.

10.1.12: Ms Hoiore agreed that it seems the restructuring has weakened the unity that we had between each church and the Executive Committee. She said it was important to reconsider deeply the foundations of PCC at the national level. She said the churches in Tahiti and New Caledonia are encouraged by the opportunity given for active participation of Francophone churches through their inclusion in the past Executive Committee. However, she feared that in the next Executive Committee the Francophone community won't be represented.

10.1.13: Mr Vugakoto asked why we allowed for many delegates but only one vote (8.3 of report). He did not agree with that. He also queried No. 5, regarding a Fiji dominated Standing Committee. He believed that to cut costs we must have everyone in one centre, but as it was the Pacific Conference of Churches, everybody should participate come here freely to talk and vote.

10.1.14: Rev. Banivanua (SPATS) questioned the restructure in relation to theological education in the Pacific region. During the WCC restructuring the Ecumenical Theological Education desk also restructured their representation. The Pacific and Asia region share one representative of theological education in Asia Pacific — currently he is from the Christian Churches of Asia (CCA) and the Association of Theological Schools in Asia. Maybe next time a Pacific representative will be selected. He asked whether there was anything in our present structure that would allow someone to represent both SPATS and PCC.

10.1.15: The Moderator asked Mr Tevi to respond to the issue raised by the General Secretary of SPATS. Fei said this was a mechanism that is a purely from the WCC itself. The nomination of the consultant to address the issues of theological education in the Asia and Pacific region was decided on by the Ecumenical Education Formation Team as an attempt to forge a closer relationship between the two regions. Perhaps the next person will come from the Pacific, but the mechanisms to determine who the person will be is decided between the Pacific Desk, the Ecumenical Education Formation Team and PCC.

10.1.16: The Deputy Moderator asked the working group that will discuss the new PCC structure to take up all the points raised. The restructure is new and confusing, especially to the youth and first-time delegates, but he asked the cooperation of the delegates and working committees to make it clear before the end of the Assembly.

10.1.17: The General Secretary said that over the past 20 years before the restructure, PCC served as a regional organisation implementing regional programmes. This was the first time PCC has been asked to become animators. Their role now is to facilitate and assist member churches and NCCs to implement their own programmes. Under the new structures it is up to each member church and NCC to decide on their priority needs, and that becomes PCC's action plan. Animators play a facilitating role between our ecumenical partners and the Pacific churches, and assists local churches and NCCs to implement their programmes. After this evaluation we will see how effective the new structure is in regards to relationship and ecumenism in the Pacific.

11. New Membership

The General Secretary reported that the delegation representing the application for membership is not here yet.

Resolution No. 16: MOVED, SECONDED THAT WE DEFER THE MEMBERSHIP APPLICATION FROM THE NUKUNO PROTESTANT CHURCHES ASSOCIATION, CHUUK, UNTIL TOMORROW. CARRIED.

12. Greetings – Ecumenical Donor Partners

12.1: The General Secretary read greetings (see Appendix II) received from:

1. Elizabeth Mackie and Staff of Christian World Service, Christchurch, New Zealand.
2. Esther Byu, Executive Secretary, International Committee for the Fellowship of the Least Coin
3. Revd Dr Keith Clements, General Secretary, Conference of European Churches.

Resolution No. 17: MOVED, SECONDED THAT WE RECEIVE THE GREETINGS AS READ BY THE GENERAL SECRETARY. CARRIED.

12.2: Greetings (see Appendix II) were also invited from donor partners represented at the meeting as follows:

1. Andrew Williams, Council for World Mission;
2. Mrs Margaret Sawyer, Methodist Church in the United Kingdom;
3. Julia Ratzman, Evangelical Lutheran Church of Bavaria;
4. Rebecca Asdedilo, General Board of Global Ministries, United Methodist Church, USA;
5. Rev. Russell Daye, United Church of Canada and the Anglican Church of Canada;
6. Mark Hobson, National Council of Churches Australia;
7. Rev. Karl Whiteman, United Church of Christ and the Christian Church Disciples of Christ in the USA and Canada;
8. Mr David Weaver, National Council of Churches of Christ in USA, Church World Service;
9. Mr Taumua Tamo, The World Day of Prayer;
10. Mr Raeburn Lange, Christchurch, New Zealand;
11. Mr Fei Tevi, Pacific Desk of the World Council of Churches.

12.3: The Deputy Moderator thanked the partner church/organization representatives for attending the Assembly. He stressed that our friends are not to be regarded as donors but as partners — fellow humans journeying together on this ecumenical voyage. He encouraged them to participate fully in the meeting, adding that their being here with us completed the weaving of the Holy Spirit. It is a world-wide weaving in the ecumenical movement of the Holy Spirit, to complete the pattern. He asked that they take the love and greetings of the Pacific people back to the churches and agencies they represent. He thanked them for their prayer and support, and for being part of the Pacific Conference of Churches.

12.4: The General Secretary advised that more partners will arrive later, and will be invited to greet the Assembly.

Adjournment and Closing Prayer

Led by representatives from PCC, WCC, PTC, SPATS, Bible Society of the South Pacific, PRS, PCRC. Dr Nokise led the meeting in the closing devotion.

Reading and chorus: Be still and know that I am God. (3x)
You are the Lord that healeth me.
In you O Lord do I put my trust.

Prayers.



DAY TWO

13. Devotion: Cook Islands Roman Catholic Church

Call to worship

Song: "Holy Spirit, Come."

Prayers.

Reading: I Sam. 3:1-8 (dramatised)

Song: "Speak Lord, I am listening."

The Moderator thanked the Cook Islands Roman Catholic Church for the inspiring devotion. She welcomed delegates who had arrived the previous evening.

14. Constitutional Review

14.1: The Moderator invited the Constitutional Review Committee to assist with this session, and asked Mr Willie John to introduce Mrs Tina Brown, a lawyer, who kindly agreed to assist the Assembly with the Constitution.

14.2: The General Secretary reminded the meeting of the process that led to the review of the Constitution, in line with the restructuring of PCC, as mandated at the 1997 Assembly. She tabled two documents:

1. Proposed Amendments to PCC Constitution; and
2. The new Draft Constitution of the Pacific Conference of Churches.

The General Secretary reminded the Assembly that the 1997 Constitution was sent to member churches two years ago with an invitation to suggest changes. No church responded, so the review committee produced some amendments, which were sent to member churches for comment before the draft was produced. Only two churches responded to the amendments. The General Secretary brought the draft Constitution to Assembly assuming delegates are familiar with it, having worked with it for two years. On Mrs Brown's advice, she read through each amendment.

Resolution No. 18: Moved, Seconded that the Draft Constitution of the Pacific Conference of Churches be received. CARRIED.

14.3 Questions and Clarifications

The Moderator invited questions for clarification, moving from page to page. Delegates were asked to use the papers provided to apply for permission to speak on each point they wanted to address in the Constitution. She invited Willie John, Chair of the Review Committee, to chair the debate.

14.3.1: Dr. Meo queried whether we should agree on the new structure before we put it into the Constitution, or approve the Constitution first, and then agree on the restructuring. Mrs Brown said she understood that it was the decision of the 7th Assembly in Tahiti to review the Constitution. Dr. Meo said that question still stood. He said that in Tahiti we amended the old Constitution and then restructured. He asked again whether we should approve the restructuring first, because new amendments have been between then and now.

14.3.2: Mr John said the restructuring is part and parcel of the review asked for by the 7th Assembly, which is what we are dealing with today.

14.3.3: Rev Sevaetasi agreed with Dr. Meo, saying in Tahiti a committee bought a new Constitution to the Assembly. The minutes show that it was carried, deleted, not passed and so forth. His question is that because of the work that was done on the Constitution, it may be that there were changes that were adopted in Tahiti that are not in the Constitution now before us. He asked that in order to allow free discussion delegates be allowed to speak on Constitutional issues without first completing the speakers' papers (see Minute 5.6).

14.3.4: Bishop Bryce said he would support Rev Sevaetasi's request, but that each speaker should adhere to the three minute limit.

Resolution 19: Moved Rev Sevaetasi, Seconded Bishop Bryce that during debate on the Draft Constitution the procedure of applying in writing for permission to speak be waived. CARRIED.

14.3.5: Dr Talapusi asked the lawyer, through the Chair, whether it is possible to discuss the amendments to the Constitution without discussing the restructuring because there are amendments to the Constitution bought about by the restructuring. When the floor debated the restructuring, questions were raised such as a definition of an ecumenical animator. He suggested that we should go back to the restructuring debate that was suspended yesterday, before we debate the new amendments to the Constitution, because they are part of each other.

Resolution No. 20: Moved Tuvalu, Seconded Aotearoa/NZ that the Assembly approve the Restructuring of PCC before dealing with the proposed Amendment to the Constitution. CARRIED.

14.3.6: Rev Kolia said as a member of the review and restructuring teams, he believed the Assembly still had many questions as to why PCC re-structured. He reminded delegates that our partner friends advised that they would not be committed to PCC until there was reform. As Ministers, Rev Kolia said they found it hard to terminate people's jobs with PCC, but we approached the General Secretary who was willing to accept our decision, without asking for compensation. We asked our partners to help us send our friends to their home countries. The old men and all of us thought of the future of PCC and made the decision to restructure and minimise the number of workers.

14.3.7: Mr. Kuman said that those who were in earlier Assemblies know what happened and he believed they were 'bombarding' the front table. He reminded the Assembly that many are first-time delegates who only had one month to study the documents. They would like to learn more and participate, but the tactics of some members are not in a good spirit. They should propose something constructive to help us because we are all running at different levels – the Lord is a witness of this meeting, a holy meeting. Let us not come and debate with a preconceived agenda and manipulative ways. The Moderator asked the Assembly to consider what Mr Kuman has said and reminded delegates that the Constitution is a draft, which includes the work that has been done in the review. It is for the Assembly to decide what should be included and to suggest changes.

14.3.8: Ms Hoiore agreed with Dr Talapusi that we should discuss where we are now in the restructuring process, and move from that point on to the Constitution. The Constitution is important because it is also the vision of PCC.

14.3.9: Rev Ropeti said that yesterday she and other delegates felt there was confusion regarding the restructuring. She asked the team of WCC, PCC and partners to propose a way where we can all come together in this restructuring. It is important that we work together from the Pacific out into the regions and into the world. Until that is done, she believed the Holy Spirit will not come amongst us. We want to have a happy occasion where we all know what is happening.

14.3.10: The General Secretary said that the PCC staff members have been working within the new structure alongside the majority of the Assembly delegates for the last three years. Most of their churches have implemented programmes within the new structure. She asked them to help explain our new structure (which was distributed to all member churches) to the new members. The purpose of this structure is to get everything to churches at the national level so more people will understand. Document G is the background and process PCC used to come to this stage. She said they are more than happy to share with new people here, but now general comments on the restructure were sought, rather than going back to the beginning.

The General Secretary emphasized that if the Assembly adopts the Constitution they accept part of the review. If they don't we go back to the old structure with desk secretaries instead of animators. She said we can't separate the Constitution and the review. The issues are 1) Constitution, 2) number of secretaries, 3) titles of secretariat personnel and committees, 4) the role that is played by the staff. Under the old structure we had desk secretaries for women, youth, justice and peace, communication, human resources etc. whose role was to organise and implement programmes for our churches at regional level. During the Assembly in Tahiti churches shared their concern that PCC sometimes dictated programmes and issues that were not relevant to them and they didn't feel any ownership of the organization.

The General Secretary reminded the Assembly of how the review team was set up, including a partner's representative, representatives from the staff, the Executive Committee, and the Moderator, etc. The team visited the churches, the majority of whom said that they wanted to de-centralize the programme and change the role of the staff. The new structure was born out of the decision of the churches in order for PCC to meet the needs of the churches. They reduced the number of the staff to a small team in Fiji who would work with the churches and the NCCs. Staff no longer identify issues: the churches now prioritise and implement them when and how they decide. The seven PCC staff members help to facilitate by providing resources etc. The nature of PCC's work is identified by this new term, Ecumenical Animators. The leaders of your churches made the decision. The last Assembly decided the Executive Committee of 44 members was too large, and now it is 13. Sub-committees were reduced and are now no longer all Suva-based.

14.3.11: Rev. Puloka shared with the Assembly the joy that he and his church in Tonga have received through the new restructuring. He said they needed help with their crisis ministries for youth on issues such as smoking, drugs, sexual behaviour, etc. He contacted their NCC Secretary, who checked with PCC and reported back a week later that they have the resources, so we could have our workshop. Another workshop was on Tongan theology, and there were others. He said he didn't know the complexity of the new structuring, but he and his church has benefited from the reduction in red tape, bureaucracy, etc. He felt the word 'animator', meaning 'to make things happen', was appropriate.

14.3.12: The Moderator thanked the Tonga Free Wesleyan Church for their helpful comments, and asked that representatives from two more member churches and two NCCs speak and compare the new structure with the previous one.

14.3.13: Mr John, CICC, said that prior to the restructure they hardly knew of PCC. In 1997 it was proposed that the next Assembly be hosted by the Cook Islands, so perhaps that is why PCC took an interest in their nation. For the first time CICC church members began to realise the hard work of PCC staff and the support that PCC gave to member churches. They have conducted workshops in Rarotonga and taken these workshops to outer islands, and even to Cook Islanders in Australia and New Zealand, which was not possible under the past structure. The Cook Islands Christian Church fully supported the proposals of restructure.

14.3.14: Ms Gegeyo said she believed that all delegates understood the reasons why the restructure was necessary. PCC needed to become more responsive and effective in addressing the concerns of the member churches. The restructure has changed the roles of the staff within the structure to become facilitators and coordinators. Under the old structure PCC used to run a lot of regional programmes, but the emphasis is now with the NCCs and running national programmes within member churches. However, while it is acknowledged that these programmes have been running well and impacted our churches, as a member of an NCC, she agreed the restructure has not effectively addressed regional issues. PCC should be able to prioritise issues that are of regional concern to all of us. NCCs, including the PNG NCC have increased in their capacity through capacity building programmes provided, and indirectly this has trickled down to the member churches. But, Ms Gegeyo said, some of their members have begun to question their direct membership of PCC if emphasis is only given to NCCs — perhaps they should be a member only through the NCC. This Assembly should examine again the vision of PCC and how to pursue that as a regional ecumenical family.

14.3.15: Mr. Vugakoto, speaking for the Methodist Church of Fiji and Rotuma, said they have benefited from the restructured PCC in the last three years. They conducted programmes addressing the proposed Family Law Bill and other activities in the welfare department of the church through the assistance of PCC. They strongly supported the

restructure on the understanding that it will bring accountability to PCC, and that PCC will help churches in time of trouble. He mentioned the coup in Fiji in 2000, their race and land issues, and the Solomon Islands problems, saying they were waiting for advice from PCC on how the churches should handle these difficult problems in the Pacific. He hoped that through the restructure PCC will take a more active role in assisting churches at national and local levels. Their church appreciated the work of PCC, and supported the restructure.

14.3.16: Rev. Kolia, representing the Samoa NCC, said the new structure is really challenging in terms of implementation. Their Executive agreed that they needed to go down to the 'muddy people', the grassroots, because that is where the need is. Many programmes implemented by government, non-government or affiliated church organizations reach the high or middle levels of the community but ignore the muddy people who most need help. Under the restructured PCC he believed that the money reached the people in need. In their council of 10 members they have a special member which is not a church but is an ecumenical fellowship of women. He was proud that the NCC Samoa had managed to convince their government to network in order to address some of the modern issues. One example is the commercial sexual exploitation of children, a serious regional issue because of the tourist industry. The Samoan NCC proudly supported the new structure because they have seen its effectiveness in the lives of their church people.

14.3.17: Archbishop Smith spoke from their experience in the Roman Catholic Church in the Solomon Islands, thanking PCC for facilitating programmes on reconciliation for their youth. He agreed that the focus on NCCs might be part of the weakness of the new structure. He thought that it might be better to focus on the PCC nationally because within the NCCs there are strong churches who are not members of PCC. He believed in the Solomon Islands they missed out because of the channelling through the NCCs, and that it should come direct through the PCC to member churches.

14.3.18: The Moderator clarified what perhaps is not clear in either the review or the report, that the channel is not through NCC only, but is also through member churches. Maybe most of the churches are involved with their own programmes and overlook the assistance they could get from PCC, either directly or through their NCC.

14.3.19: Rev. Vilitama, representing Ekalesia Niue supported Dr. Faitala's request yesterday, that we need to see the difference between the old and new structures. The new structure has been very effective in Niue. We seldom benefited from the regional activities but now that programmes are being done at local level we have benefited, mainly through the NCC in Niue. We weren't aware that we, as a church, had the same right as an NCC to approach PCC, but you have now explained that. Ekalesia Niue fully support the new structure.

14.3.20: Rev. Karaiti said the Kiribati Protestant Church agree, 'so far so good'. They decided on their programmes and PCC gave support. He also questioned whether they had equal rights with the NCC but the Moderator has answered his question. A problem they experience is that their NCC is not very active and sometimes correspondence to the NCC is not passed on to them..

14.3.21: Ms Lini, speaking for the Church of Melanesia in Vanuatu, said she didn't think that anyone would dispute the need for continual restructuring of an organisation. The PCC restructuring was the decision of the last Assembly, with an emphasis on the restructuring of the Secretariat. However, their concern is the participation of member churches in decisions, monitoring of programmes and participation at the Assembly. Participation is important because of accountability to member churches. For example, when there is an emphasis on the NCCs, are we saying that they pay the membership fee? The Church of Melanesia is both Vanuatu and the Solomon Islands, and they are a major contributor to PCC, PTC and WCC, but if they, as a major contributor, do not take part in decision-making, how do they account to their congregations? She said in Vanuatu their NCC does not have an established office in the way that the Presbyterian Church, the Church of Melanesia and the Catholic Church have offices, staff and networks throughout the country. The role of the NCC in relation to PCC must be clear, and also the participation level of the member churches in contributions, decisions, monitoring transparency and accountability. They don't have any argument with the Secretariat restructuring, but would like to clarify the role of the contributing churches.

14.3.22: Mr Star spoke on behalf of the Congregational Church of Nauru. He said the 7th Assembly gave the mandate to the Executive for a review. The Assembly offered no shape or form with that mandate, and therefore the

Executive had to find a way to proceed with this review; For example, how would it be financed, and how it would be relevant and practical, involving the churches in decision-making rather just the PCC office. Under the old structure, the Desk of Justice and Peace, for example focused on what was happening in Papua New Guinea, Bougainville etc, which had nothing to do with Nauru, but we were part of that discussion. The present decentralized structure is, for Nauru, more workable. Prevention is better than cure, and the restructure gives each church opportunity to see how we can prevent political, social or even economic issues becoming crisis points that are difficult to solve. Nauru strongly supports the restructuring process as has already been implemented, but Mr Star asked whether the Executive Committee have restructured according to the Constitution.

14.3.23: (unidentified) on behalf of the Presbyterian Church of Aotearoa New Zealand said that as they are new members they have not journeyed with PCC from the old to the new structure. He would appreciate a flowchart to help them know who is responsible for the national work that we run. You have made it clear that it is not only the NCCs, but also the member churches themselves. They ran a programme in NZ which was well appreciated by their church — Maori and Pacific Islander worked together and PCC provided an animator. As new members they have experienced something good from the new structure, and thoroughly support what is being done in decentralizing some functions yet still maintaining a central coordination. Their concern was that PCC continue to address regional issues, working together with other organizations in the Pacific such as CWM, sharing resources and information.

14.3.24: Mr Tevi spoke from the global perspective, and the importance of having a regional voice at the global level. He reminded the Assembly that before the restructure, the emphasis was at the regional level, with little flow down to the national and local levels. "Boseto-style grassroots ecumenism" was practically non-existent. In the review we swung to the other extreme, whereby the national perspectives were considered more than the regional ones. However, when representatives (chosen from national level) come from the Pacific to the global meetings, they only speak about their national issues. At the international and global level they want a regional perspective on issues, but the Pacific regional voice is being down-graded to the national perspective. Of course there are similarities between the national perspectives but an analysis is needed to get a regional perspective from these different national perspectives. Unfortunately nowadays, the Pacific presence at ecumenical global meetings is being considered more like a quota to be fulfilled rather than a contribution to the agenda. He reminded the meeting that no region is an island, and in their debate they must consider how the Pacific lives within the global context.

Mr Tevi also said that the round table process that drives and follows the life of PCC has requested an evaluation process be implemented following the Assembly to see whether churches and NCCs appreciate/do not appreciate the structure. This discussion will be part of the basis of an evaluation mandate given to an external evaluator, yet to be decided by the new Executive Committee. He gathered from the debate that member churches want to have an important say in the life of the new PCC structure.

Finally Mr Tevi said that the REAT team is the informal body that manages and prioritises activities for the PCC. The REAT is comprised of NCCs and the idea is that these NCCs represent the member churches at national level. If there is no NCC then a member church is part of REAT. The Moderator and General Secretary have clarified to him that where there has been a member church and an NCC existing in the same country, there are precedents of member churches submitting a project that is approved by PCC, because this is being questioned. REAT is not only NCCs but churches, NCCs and other regional organizations.

14.3.25: Rev. Koria said that while the Moderator has been asking NCCs to express their views of the restructuring since 1999, he believed that individual member churches were being left out. The restructuring table says firstly member churches and then national councils of churches. However, the practice now, according to their experience as a full member of PCC, is that the real emphasis is on the NCCs rather than member churches. A number of speakers said the same thing yesterday. There have been a number of regional meetings in the Pacific during the last couple of years, but a representative from his church was not invited to those meetings. He asked why they were neither informed nor invited? The delegates lists were mostly NCCs, although in theory we are saying member churches and NCCs. We need a balance.

Rev. Koria continued, saying that with the emphasis on churches making their own programmes and animators helping facilitate, they have not made much connection with PCC. He said he was new to his job and his

predecessor did not brief him as to the relationship between PCC and national churches. He agreed with what Bishop Pogo said about relationships and was concerned that in the last five years their church has had very little relationship with PCC. We need to uphold the act of celebration of life together as PCC and member churches.

14.3.26: The Moderator clarified that PCC has not done a regional consultation during the three years. All the Pacific regional programmes were from the WCC Pacific desk, and channelled through WCC member churches. She invited Mr Tevi to respond to Rev. Korcia regarding the channel of communication for regional programmes.

14.3.27: Mr Fei Tevi said that the Pacific Desk aims, through its regional programmes, to address those needs of WCC member churches that were voiced, agreed on, and put into resolutions at the Harare General Assembly in 1998, thus becoming mandates for the work of WCC. The Pacific Desk programmes have been formulated to address these various needs. The Pacific region is one of seven regions and that component influences the possibility for the WCC to attend to each and every member church. The process of selection of participants to Pacific regional meetings has been through a consultative process with PCC and the Pacific Desk. He reminded delegates of his previous comments on the regional representation of the Pacific. As of November 2001 until now, they have prioritised the participation of the member churches in the WCC Pacific regional consultations to the detriment of the NCCs.

14.3.28: Rev. Sevaetasi said the NCC in American Samoa supported the restructure. There have been issues on the PCC table such as a Common Meal — the churches coming together and sharing the Eucharist. Through the restructured PCC they have been able to conduct such hopes of ecumenism; over the past four years they have conducted an annual common meal that included their Catholic community. They understand another NCC is also on this road of ecumenism. Some things that PCC hoped for have become a reality through this structure. Restructuring, however, is a process and there may be more reforms that have to take place.

Resolution 21: Moved Mr Star, Seconded Samoa that the new structure of PCC be adopted, taking into account the points raised in the discussion. CARRIED

14.4 Continuation of Constitution Debate

14.4.1: The Chair of the Review Committee said it is the opinion of our legal advisor that when the Assembly approves of these amendments, it will become the Constitution under which we continue this Assembly.

14.4.2: Ms Lini asked who owned the Constitution, PCC or WCC, because the Constitution doesn't have the PCC logo on it. The General Secretary explained that we are using a draft copy; the PCC logo will be on the final copy.

14.4.3: Dr Meo suggested that we leave the first page until we approve all the amendments. The General Secretary agreed that we insert the date and endorse the front page and Preamble at the end of the debate.

14.4.4: Mr Kaa challenged the language used in the first line of the preamble as exclusive and not expressive of the nature of the church. The NRSV translation of the Hebrew into English states quite clearly that God made human beings in God's image, both male and female, but the language used in the preamble appears to refer to God as a man. In Polynesian languages the pronoun is gender free. He moved an amendment to make the language gender inclusive. The General Secretary asked that we only deal with the amendments that have come from the Constitution Committee, as, under the Constitution Part 11.29, notice of new amendments must be sent to the members 12 months before any Assembly in which they are to be changed.

14.4.5: Amendment 3 to Part 2 — Interpretation.

Resolution No. 22: Moved, Seconded that the fourth paragraph read: "Deputy Moderator' means the person elected to that position pursuant to this Constitution, who has the functions described in Article 17." CARRIED.

14.4.6: Amendment 4 to Part 2 — Interpretation

Moved, Seconded that the 5th paragraph read "Ecumenical Animator' means the co-ordinator responsible for each of the PCC projects established by the Executive Committee."

14.4.6.1: Bishop Pogo opposed the word 'project', because, to him, it implied finance. He preferred the word 'programme', and questioned whether the word 'animator' is the most appropriate word. The Moderator agreed this is not a Pacific word and may need to be explained.

14.4.6.2: (Unidentified) suggested we use both words, project and programmes together and the NCC can explain the meaning in their own context.

14.4.6.3: Ms Tevi believed that 'programme activities' would be more humane in terms of items or projects. She also thought the role of the PCC staff member was more facilitating than animating, and believed the term 'ecumenical facilitator' would be more appropriate because it takes the component of expertise out of the role.

14.4.6.4: Dr Nokise sought clarification on the use of terms because the animator has been given a prestigious term 'ecumenical'. Should the Moderator be called 'Ecumenical Moderator.' The Moderator asked that we deal with these terms when we come to the appropriate section of the Constitution.

14.4.6.5: Rev Sevaetasi warned that if we dwell on changes to words and terms we will delay our debate.

14.4.6.6: Mr Tevi said he understood a project to be a time-specific activity for a certain task that has an outcome. It does not talk about the sustainability of an action. His preference is that we use the word 'programmes' which complies also with the structures of PCC to discuss programmes rather than activities. The Ecumenical Animator works with the programme he/she is responsible for.

Moved that the word 'animator' be replaced with the word 'facilitator', and the word 'project' be replaced with the word 'programme.'

14.4.6.7: Mr John said the legal advisor had warned that suggesting new changes to the amendment raised difficulties, as amendments should be distributed to members 12 months before a General Assembly. We could be working contrary to our own Constitution, and therefore that work be invalid.

14.4.6.8: Rev. Kaa asked whether that means the delegates can't talk about any amendments. It is an issue of justice. This Constitution belongs to the delegates that are here, not a privileged few. It was brought by the Committee for us to discuss, and we are making suggestions that reflect the membership of this Assembly.

14.4.6.9: Bishop Bryce said he believed items 30 and 31 of the Constitution allowed the Assembly to make amendments to its Constitution.

Moved Mr Kuman that we form a committee from the floor of the Assembly, to receive the different views from the three regional groups and there be a second, then third reading of this Constitution.

14.4.6.10 (unidentified) Samoa, reminded delegates that one of the fruits of the Spirit is patience. If some of the people here are laughing at this word, the world will laugh at the PCC.

14.6.11: Rev. Puloa explained that the word 'animator' comes from Latin 'animus', and it is a raw energy in which we live and move and have our being. Translated back to Hebrew and Greek it is 'dynamo', the 'Holy Spirit'. When we work on legal documents it is good to keep the original as much as possible.

Resolution No. 23: Moved and Seconded that PCC continues to use the term 'Ecumenical Animators'. For 40: Against 28, CARRIED.

14.4.6.12: Rev Vea reminded the Moderator the Restructuring Report will go to small groups. There is uneasiness coming from the floor as some delegates have not been given opportunity to speak. so we need time in small groups

to hear their aspirations to change and amend the Constitution. The Moderator responded that we have approved the agenda, and we put the Constitution early so we can go through the rest of our meeting under the new Constitution. The General Secretary warned that if it goes to groups we will still have different views coming from them so we will still have discussion. We can take a lot of time on wording, which will always be interpreted differently, but we need to focus on the whole phrase rather than individual words.

14.4.6.13: Bishop Oru agreed that we could spend the next seven days debating the Constitution, but we have other items to discuss. The Constitution is not the Bible of PCC; it will guide the life and witness of PCC, and we can bring amendments to the next General Assembly. He feared if we take it back to the Committees we will bring another draft to the next Assembly. We should approve the spirit, rather than the letter at this Assembly and bring amendments to the next Assembly.

Moved Ms Lini, Seconded that we recount the vote on the words 'Ecumenical Animators'.

Resolution No. 24: Moved, Seconded that we replace the term 'project' with the word 'programme' in the amendment to paragraph 5. CARRIED.

14.4.7: Ms Lini asked whether voting was by a show of hands or by yes/no. The Moderator confirmed we will use a show of hands.

14.4.8: Amendment to Part 2 — Interpretation.

Resolution 25: Moved, Seconded that the 7th paragraph read "'Finance & Administrative Officer' means the officer appointed by the Executive Committee to administer the finances of the PCC and whose functions are described in article 27." CARRIED.

14.4.9: Amendment to Part 2 — Interpretation

Resolution 26: Moved, Seconded that the 8th paragraph read "'Finance and General Business Committee' means the Finance and General Business Committee established pursuant to this Constitution." CARRIED.

14.4.10: Amendment to Part 2 — Interpretation

Resolution 27: Moved, Seconded that the 9th paragraph read "'Finance and Property Subcommittee' means the Finance Committee established pursuant to this Constitution." CARRIED.

14.4.11: Amendment to Part 2 — Interpretation

Moved, Seconded, that the 13th paragraph read "'Officers' means members of the executive committee elected by the general assembly as required by article 42.1."

14.4.12. Moved and Seconded that we pass all the amendments

14.4.12.1: Rev. Kaa questioned the powers of the trustees because there are no liabilities of the Trustees within the Constitution. He asked whether they are indemnified against any wrong doing, or if things should go wrong. The Moderator said we have not yet come to the function of the Trustees, we are still in interpretation. A motion to adopt collectively the rest of the amendments creates a problem as there are other amendments that we would like to discuss. The General Secretary agreed.

14.4.12.2: Dr Talapusi said we should continue as we decided earlier. The Moderator tested the floor and it was agreed that we should continue.

14.4.12.3: Rev. Koria said the reference to 42.1 in the amendment to the 13th Paragraph was wrong. The General

Secretary confirmed it was a typing error and 42.1 should read 12.1.

14.4.12.4: Amendment to Part 2 — Interpretation

Resolution 28: Moved, Seconded, that the 13th paragraph read "‘Officers’ means members of the executive committee elected by the general assembly as required by article 12.1." CARRIED.

14.4.13: Amendment to Part 2 — Interpretation

Moved, Seconded that the 15th Paragraph read "‘Trustees’ means the persons holding the positions described in Article 42.1."

14.4.13.1 Bishop Bryce said the original clause had the titles and office of the (Catholic) Archbishop of Suva, the Bishop of the Anglican Diocese of Polynesia, and the President of the Methodist Church in Fiji. The reason why those officers were put in is because they are officers of the churches that are in Suva. The properties of PCC in Fiji are vested in the trustees according to the chartered act of the Government of Fiji. The General Secretary of CEPAC can change and move according to the decision of the Catholic Bishops Conference. The Methodist President and the Archbishop of Suva don't change and that is why those titles were put in. Now the President of the Methodist Church is not there. Bishop Bryce said he consulted the General Secretary of the Methodist Church who agreed that we put the titles of those three Church leaders in Suva to be the Trustees, and include the Principal of PTC and the General Secretary of PCC. It is possible PTC could move (as was suggested during the last coup in Fiji), and we could change the place where the General Secretary worked from, but the three heads of churches in Fiji remain. Bishop Bryce said he also raised with the lawyer this morning article 39.2 page 18, referring to the non-liability of PCC members and Executive Committee. The trustees should also not be liable, and the lawyer apologized for overlooking this.

Moved Bishop Bryce that trustees of the Pacific Conference of Churches be the Archbishop of the Roman Catholic Church, the President of the Methodist Church in Fiji & Rotuma, and the Bishop of the Anglican Diocese of Polynesia as in clause 42 of the 1997 Constitution.

14.4.13.2: Mr Vugakoto agreed with the above motion but felt it should be dealt with when we come to Part 13, the section on Trustees in the Constitution. Now we are dealing with the Interpretation. The Moderator agreed that we should proceed as agreed, page-by-page.

Resolution 29: Moved, Seconded that the 15th paragraph reads, "‘TRUSTEES’ means the persons holding the positions described in Article 42.1." CARRIED.

14.4.14: Amendment to Part 2 — Interpretation

Resolution 30: Moved, Seconded, that the words "‘Standing Committee’ means the Standing Committee established pursuant to this Constitution be deleted." CARRIED.

14.4.16 Amendments to Part 6 – Membership

Resolution No. 31: Moved, Seconded that Article 6.1 reads, "Any church or national council of churches or church organization or ecumenical organization in the Pacific that accepts the basis and aims of PCC as prescribed in this Constitution, may be admitted as a member of the PCC provided that the General Assembly may waive the territorial limits as it may deem necessary." CARRIED.

14.4.17 Amendments to Part 6 – Membership

Moved, Seconded that Article 6.6 reads, "Each member church and national council of churches will pay membership fees as stipulated by the General Assembly with the exception of the Pacific Theological College and the World Council of Churches."

14.4.17.1: Dr. Meo asked that we name the people proposed, i.e., Executive Secretary of Pacific Desk of the World Council of Churches.

Moved, Dr. Meo, seconded Rev. Vea, that the amendment include the words Executive Secretary of Pacific Desk of WCC.

14.4.17.2: Rev Vea queried having the PTC and WCC as full official members of the PCC. He agreed it is important that they come, but he thought they are taking up room that could be used by other members. PCRC is a baby of PCC, and now we have the GPP, the Scripture Union and other regional organizations which could be co-opted. Since they do not have full status as member churches, he proposed that there be a different category for all these including the PTC and WCC who, he believed, should be fraternal members.

14.4.17.3: The General Secretary said this should be discussed when we discuss the Executive Committee.

Resolution No. 32: Moved and Seconded that Article 6.6 reads, "Each member church and national council of churches will pay membership fees as stipulated by the General Assembly with the exception of the Pacific Theological College and the World Council of Churches." CARRIED.

14.4.18 Amendments to Part 7 – General Assembly

Moved and Seconded that Part 7. 8.2 Members of General Assembly read:

"8.2 The official representatives shall consist of:

- 2.1 8 from large churches*
- 2.2 6 from medium churches*
- 2.3 4 from small churches*
- 2.4 2 from national councils of churches*
- 2.5 1 from Pacific Theological College*
- 2.6 1 from World Council of Churches Pacific desk."*

14.4.18.1: Pastor Vusi asked for the General Secretary for SPATS to be included as an official delegate — Rev. Vea suggested ex-officio status — because we include the PTC. SPATS deals with all the theological colleges and theological education in the Pacific, so it would be appropriate for them also to have ex-officio status.

14.4.18.2: The General Secretary said we have not discussed Rev. Vea's suggestion for ex-officio status; we are still talking about official delegates.

14.4.18.3: Rev. Kolia said an important person has been overlooked as an official delegate of both the Assembly and the Executive Committee, and that is the President of Oceania to the World Council of Churches. Last week the Executive Committee passed a resolution that we include this person as a member of the Executive in recognition of his/her importance in informing us about WCC, and informing the WCC about the Pacific. He opposed SPATS' inclusion as they are part of PTC and can be represented by the Principal of PTC.

14.4.18.4: Rev. Faitala from Niue NCC said, in relation to 8.3, it was difficult for NCCs to include youth and woman members when they were allocated only two official members. The General Secretary asked that we deal with that later.

14.4.18.5: Dr Talapusi asked whether, under the new structure, the use of the words 'at least' implies that churches can send any number of delegates as long as they pay to come? He hoped we are not talking of a scenario where a rich church with only one vote could send 30 delegates (who become ecumenical tourists), and a church that cannot pay, doesn't come! The use of the word 'at least' says there is no limit as long as they pay. The General Secretary said the Executive Committee will confirm the numbers one year before Assemblies.

14.4.18.6: Ms Hoiore asked that Weavers and SPATS become a stronger part of PCC. The General Secretary reminded the meeting that this resolution is to make PTC and the Pacific Desk of WCC official delegates but it is not appropriate to consider other ex-officio members during debate on this recommendation.

14.4.18.7: Rev. Banivanua (SPATS) said there is an ongoing talk now between PCC and SPATS about their relationship and he is happy to continue that. He corrected Rev. Kolia, emphasizing that SPATS is independent and not part of PTC. In fact, PTC is a member of SPATS.

14.4.18.8: Rev. Hone Kaa and Rev. Taufa both supported Dr Talapusi's suggestion to remove the words “at least” and have the sentence read, “The official representatives shall consist of...”

14.4.18.9: Ms Tofoenoa asked that we include youth and women's representatives in official representatives. She urged the youth representatives to speak out. The Moderator said that we will discuss this under No. 8.3 — we are still on 8.2.

Resolution 33: Moved, Seconded, that we delete the words ‘at least’ from 8.2, so it reads “The official representatives shall consist of...”. CARRIED.

14.4.18.10: Rev. Ve a said No. 4, gives the Executive the right to confirm the numbers a year before so the words: ‘at least’ keeps it open. The General Secretary confirmed that if we delete ‘at least’, then we must delete no. 4, because the number will be confirmed.

14.4.18.11: (unidentified) asked if are taking away from the member churches their power to make their own decisions. Clause 4 is a redundancy. Clause 2 covers the intention of the numbers attending the General Assembly.

14.4.19: Amendments to Part 7 – General Assembly

Moved that 8.3 read “Official representation from each member church shall normally include women and youth representatives.”

14.4.19.1: Fr Api asked whether we should include the NCCs in this clause, so it reads “Official representation from each member church and NCCs...” He also asked that ‘normally’ should be deleted, so it reads “...include women and youth representatives.”

14.4.19.2: Rev Ve a said we have voted to take off ‘at least’ but he proposed adding an ex-officio status, which was already in the roll call on Day 1. He proposed that in 8.2 we accommodate official delegates, ex-official delegates, and also guests in the Assembly. The PTC, and Pacific Desk of WCC should be included with other partner desks such as SPATS, PCRC, GPP, PRS, Weavers, Scripture Union etc., who help us on our ecumenical journey. He proposed these should all be ex-officio delegates. Another category is ‘observer’. The General Secretary asked that we stay with official delegates, and come back to discuss other status.

14.4.19.3: Ms Lini said we have only voted on the words ‘at least’ and not on the number of official delegates.

Resolution No. 34: Moved, Seconded that the official delegates be as stated in 8.2.1 to 8.2.6. CARRIED.

Moved/seconded that 8.3 read “Official representation from each member church and national council of churches shall normally include women and youth representatives.” For 31, against, 44.

Resolution No. 35: Moved that we delete the word ‘normally’ from 8.3 Seconded. CARRIED.

Resolution No. 36: Moved/Seconded that 8.3 read “the Official representation from each member church shall include women and youth representatives.” CARRIED.

Amendments to Part 7 – General Assembly

Resolution No. 37: Moved/Seconded that proposed amendment No. 8.4 be deleted. CARRIED.

14.4.20 Amendments to Part 7 – General Assembly

Moved that 8.5 read “Each member church and each national council of churches shall be responsible for funding the travel expenses and registration costs of its official representatives as stipulated by the general Assembly or Executive Committee.”

14.4.20.1: Ms Hoiore said that we are not trying to escape from our responsibilities as member churches, but the reality of the situation is that there is still a need for some contribution. She preferred that we stay with the principle of 50% from PCC and 50% from member churches for the airfares and registration. PCC is responsible to look for money for the Assembly, and the member churches must also contribute.

14.4.20.2: (Unidentified) asked whether member churches were up to date with paying their fees. The General Secretary said that this will be raised in the financial report. Current membership fees are: \$2,742.75, large churches; \$1,828.50 for medium churches; \$1,219 small churches, and \$299 for NCCs. Some members are up to date and some are still trying to pay.

Resolution No. 38: Moved, Seconded that 8.5 read “Each member church and each national council of churches shall be responsible for funding 50% of the travel expenses and registration costs of its official representatives as stipulated by the General Assembly or Executive Committee. PCC to pay the remaining 50% of travel and registration costs for official delegates.” CARRIED.

14.4.21 Amendments to Part 7 – General Assembly

Resolution No. 39: Moved, Seconded that 9.2 read “The meetings of the General Assembly shall be governed by the Rules of Debate and Procedure contained in the By-Laws.” CARRIED.

Resolution No. 40: Moved, Seconded that 9.3 read “Special meetings of the General Assembly may be convened as provided in this Constitution or on the written request addressed to the Moderator and lodged with the General Secretary of one third of the members of the General Assembly. The Executive Committee may determine the time and place of any special meeting.” CARRIED.

Resolution No. 41: Moved, Seconded that 10.a.1 Read “The following Assembly Officers shall be elected by the General Assembly every five (5) years:

- 1.1 One Moderator**
- 1.2 One Deputy Moderator**
- 1.3 One General Secretary**
- 1.4 Members of the Executive Committee.” CARRIED.**

Moved, Seconded that 10a.2 read “The Returning Officer, appointed by the Executive Committee, shall be responsible for facilitating, calling for nominations and overseeing the elections of the Assembly Officers, in accordance with the Rules on Procedure and Debate contained in the By-Laws.”

14.4.21.1: Ms Lini asked whether this motion will be implemented during the elections at this Assembly. The General Secretary said that because there was no process of election detailed in the old Constitution, the Executive Committee appointed a Returning Officer on the first day of the Assembly.

14.4.21.2: Rev. Puloka asked that the reference to Rules on Procedure and Debate be amended to conform to the title of the document, and read Rules of Debate and Procedure.

Resolution No. 42: Moved, Seconded that the amendment be amended to read “Rules on Debate and Procedure. CARRIED.

Resolution No. 43: Moved, Seconded that the 10a.2 read "The Returning Officer, appointed by the Executive Committee, shall be responsible for facilitating, calling for nominations and overseeing the elections of the Assembly Officers, in accordance with the Rules on Debate and Procedure contained in the By-Laws." CARRIED.

Moved that 10a.3 read "To ensure that an intentional process is carried out the successful candidate must receive 51% of the primary votes of all those eligible to vote in order to be declared to the position."

14.4.21.3:

Moved Mr Star, Seconded that the word 'cast' be inserted between the words 'votes' and 'of'.

14.4.21.4: Archbishop Smith asked what an intentional process was. The General Secretary explained that currently there is no mechanism in place, but to ensure that the process the Returning Officers will use will be carried out successfully and they refer back to 50%. However, there is no mechanism in place at present..

14.4.21.5: Rev. Sevaetasi asked whether we need the 51% or can we just use a majority of those who are eligible to vote. Sometimes people are present and eligible to vote but they don't vote, or those who are eligible are not present. It would be easier to go with the word 'majority'.

14.4.21.6: Dr Meo asked that the word 'intentional' should be deleted from the article because the process is not yet formulated. He suggested we put a parenthesis into which, later on, we add an article (?) in the By-laws rather than putting intentional process. It doesn't have any meaning if there is no direction to that phrase.

Resolution 44: Moved, Seconded Mr Star that the word 'cast' be inserted between the words 'votes' and 'of'. CARRIED.

Moved to drop the words 51% and insert the word 'majority'.

14.4.21.7: Ms Tevi believed that we should leave 51%. If we have several candidates running, it can mean someone is voted in with 25%. It is helpful to finish an Assembly with a clear majority vote for our Officers. 51% will reveal a clear majority.

14.4.21.8: Bishop Bryce reminded the Assembly of the voting for the General Secretary at the Samoa Assembly when a simple majority was used and members were unhappy because others came close to the same number of votes.

Moved, Seconded that the words 'Intentional' be deleted.

14.4.21.9: Mr Kuman suggested the word 'intentional' should not be deleted, but make a note of it and another term be added as a footnote at the bottom of the Constitution pending work yet to be done on that specific term.

14.4.21.10: Ms Lini asked what replaces the word if we drop it. The Moderator said that we simply delete the word 'intentional'.

14.4.21.11: Dr. Meo repeated his suggestion that because we have not formulated the step by step process of voting, we include a bracket to be filled in later with a reference to that clause(s) detailing the process of election.

Resolution 45: Moved, Seconded that 10a3 read "The successful candidate must receive 51% of the primary votes of all those eligible to vote in order to be declared to the position." CARRIED.

14.4.22 Amendments to Part 7 – General Assembly

The General Secretary asked for proposed amendments 10a.4 and 10a5 to be made into one amendment.

Resolution 46: Moved/Seconded that 10a4 read, "If a candidate does not receive 51%

of the primary votes, there shall be a second or further round of voting, as necessary. If there are more than three candidates to a position, the name of the candidate with the least percentage of primary votes will be deleted from the next round of elections. CARRIED.

14.4.23 Amendments to Part 8 – Executive Committee

Moved and Seconded Article 12.1 reads, "Members of the Executive Committee shall consist of:

- 1.2 The Deputy Moderator of PCC*
- 1.4 Two members at large: CEPAC and Francophone*
- 1.5 One women representative*
- 1.6 One youth representative*
- 1.7 Two representatives from large churches*
- 1.8 Two representatives from medium churches*
- 1.9 Two representatives from small churches*
- 1.10 Two representatives from national councils of churches*
- 1.11 Two authorised representatives representing special interests respectively of the Pacific Theological College and the World Council of Churches Pacific Desk."*

14.4.23.1: Fr Api asked why CEPAC, who are listed as a large church, are specifically included as 1.4. Secondly, he suggested the Moderator, Deputy Moderator and General Secretary be in attendance to advise the Executive. In their place he would like to see specialists in different areas (for example a legal person), to be part of the Executive.

14.4.22.2: The General Secretary, in response, said the specific inclusion of CEPAC was a major discussion topic at the last Assembly. Often in the selection of two members from large member churches the Catholic and Francophone families were left out. We include them in our Executive Committee as members at large to ensure they are part of our journey.

14.4.22.3: Bishop Pogo asked why the members of the Executive Committee, especially from 1.7, 1.8 and 1.9 represent small, large and medium churches, and what that means in terms of our ecumenical journey? Do we represent numbers or our confessional backgrounds in our representation, because this says that size is more important than our identity in terms of our confessional faith.

14.4.23.4: Bishop Bryce responded with an explanation of the criteria. Before Vanuatu Assembly, the Executive was made up of people who belonged to the family of churches. The Methodist family met together and said this time it is Samoa Methodist church's turn to be in the Executive, next time it will be Tonga, etc. It was a small number of only 8-9 in the Executive. At Vanuatu there was a move for all churches to be represented, and the number went up to 44. There was an argument in Tahiti that the number was too large and therefore the cost was too high. It came down again by using this calculation of small, medium and large churches. He emphasized that it is up to this Assembly to decide whether we continue with this classification.

14.4.23.5: Dr Talapusi asked whether this criteria has worked as it appeared that some churches have no idea what is going on because they are not represented.

14.4.23.6: Fr Mikaele Paunga asked for an explanation of 'member at large'. Bishop Riti said he could not explain the meaning of the term, but this was how it was put in the 1997 General Assembly to ensure their representation. He added that PCC were fortunate to have the Catholic Church involved; the world ecumenical movement does not generally share that privilege. Francophone is included because of the language. That is the spirit of 1.4, and if there is a better term instead of 'member at large', he would be happy to put it to the floor.

14.4.23.7: Rev Kolia recalled how, at the Tahiti Assembly, a lawyer from Marshall Islands did all the talking and suddenly we came up with an Executive of 13 members, missing out a lot of important people. The Executive decided to add these people. He stressed that CEPAC and the Francophone communities are important components of PCC. We also missed the President Oceania of the World Council of Churches. The Moderator asked Rev Kolia to bring that motion back to the floor later.

14.4.23.8: The Moderator said another way of explaining 'member at large' is that CEPAC is not representative of one church, but by the Conference of Catholic Bishops. The Francophone includes people from Tahiti, Vanuatu and New Caledonia.

14.4.23.9: Ms Lini said the motion read as though the Francophone churches are members of CEPAC because they are bracketed together. She agreed Francophone needs representation and they should be added from the French speaking countries, but the Catholic Church should be a different clause. She also asked what criteria is used to identify two from small, medium and large churches, when, for example, Papua New Guinea has the largest population. Is this the best representation in terms of the congregations we are accountable to, when there are fourteen large churches who have two members on the Executive, and nine NCCs who have two, etc.

14.4.23.10: General Secretary said that Resolution 35 of the 7th Assembly reduced the number of the Executive Committee from 44 to 13, and after the review the Executive tried to ensure even representation. The number is now more than 13, but it is the best they could do to accommodate everybody in the light of the Resolution from the 7th Assembly.

14.4.23.11:

Resolution No. 47: Moved Ms Hoioire, Seconded that 12.1.4 read "one representative from CEPAC and one representative from Francophone" CARRIED.

14.4.23.12: Rev. Taufa asked if members are well represented by a criteria of 13, and who has the power to coopt a specialist to be present at the meetings when needed. The General Secretary referred to 13.4 which allows for that contingency.

14.4.23.13: Ms Tevi spoke in support of the move to include the President Oceania of the World Council of Churches on the Executive.

14.4.23.14: Fr. Tui reminded the meeting of the cry from Niue that they don't learn of the outcome of the Executive meetings. The General Secretary said that Minutes of the Executive Committee meetings were sent to all member churches and NCCs, and Committee members are encouraged to also contact the churches they represent to share information.

14.4.23.15: Rev. Veia agreed that it was a good practice to send the minutes to the church offices but often the papers remained in that office. He proposed that as the criteria of 13 was set because of financial constraints, we now increase the number to 24 because (he believed) PCC's financial situation has improved. It is a justice issue that the Assembly should make another decision to give fair representation for member churches. He suggested that the ratio for attendance at Assembly be reflected in the ratio of Executive members, i.e. large churches 8 members, medium churches 6 members, small churches 4 members and NCCs 2 members. Rev. Veia retracted his earlier statements regarding representation from PTC and WCC because he said our basis is a fellowship of churches and church organisations; therefore it was important that we participate here as churches and church organizations. He proposed an increase to 23 Executive Committee members, without specific representation for Francophone and CEPAC as they will be included with large, medium and small churches. He opposed the proposal to include the President for Oceania of WCC because this role is not an organization, and WCC are already represented through the Pacific Desk Secretary. We can co-opt the wisdom of the President of Oceania when needed. He said we can continue relating to SPATS, PCC, PCRC, but as we have stated, this is a fellowship of churches and church organisations, so we can invite them when we need their expertise. He proposed that the Secretariat work out a fair criteria because representation is a justice issue that should be taken seriously.

14.4.23.16: The Deputy Moderator said the number 13 came from the 7th Assembly, not from the Executive. We reduced the number because of the demands of overseas partner churches who support us financially. We should have some sense of ownership by contributing more towards the expenses of travelling. If this Assembly wants to increase the number of the Executive, then we may do so. All the comments so far are very important in deciding which criteria we should choose. Perhaps a confessional criteria rather than size of churches should be considered, and the Moderator, Deputy Moderator and General Secretary be in attendance. He asked that we now put these

into motions so we can move on. He invited Rev Kolia to move that we include the President of Oceania to the World Council of Churches in the Executive.

Moved Rev. Kolia, Seconded that the President of Oceania to the World Council of Churches be a member of the PCC Executive.

14.4.23.17: Archbishop Moore asked whether Oceania includes Australia. Mr. Tevi said Oceania includes the 17 member churches from the Pacific but not New Zealand and Australia.

14.4.23.18: Bishop Pogo said that procedurally it is not right to move a motion to add to this section until we have approved the whole of clause 1. He also referred to 1.12, the deletion of the Principal, Pacific Theological College. Why not go back to the old version, and include those authorised people in PTC and PCC rather than two representing special interests etc. He asked whether we were talking about new people or the old ones. The General Secretary responded saying we are talking about the same people as in the old Constitution, but with new wording. He asked why then, are we making it so complicated? The Constitution is for us to understand what is happening, and if the phrases are too complicated it will lose its purpose.

14.4.23.19: Rev. Faitala Niue proposed not to add on more members but to have a machinery that more effectively represents members rather than just sending us the Minutes and saying we can work it out for ourselves. How can the Assembly make this machinery work more effectively for all of us? The 7th Assembly decided we should rotate the representation, but the Executive made the decision not to do this so we have the same people representing us for 5 years. Should we rotate or look for other means to fairly represent us all in the Executive. The history of the Executive is that we dismantled our boat in Vanuatu and we killed the sense of ecumenism. The Deputy Moderator said we have been exhausting all the possibilities, confessional representation, then all churches be represented, and now we are with 13 people plus a few others, and still the problems of communication are the same.

14.4.23.21: Ms Lini said our criteria was based on the requirements of donor partners, and we are carrying on with that colonial legacy. Our national churches have always been able to carry things financially. This is a change that we are not used to and does not respond to our needs. We talk about weaving spiritually, but if we want it to work we have to base it on our way of thinking. There have been so many reviews of Pacific institutions in the last 15 years that have killed them. If what we decided at the 7th Assembly doesn't work we should come up with something else. Was the representation that we had before more effective? Or do we change it to this one, which we have tried to implement in the last three years, and are complaining that we are not participating in what we own, our Pacific Conference of Churches? The donors have a responsibility for what they have left for us in the Pacific, and we should review it together with them to decide how we go from there. We are used to our way of living and communicating. We are getting lost in the globalisation in the Pacific. The churches are all that will hold us together in the next 50 years; if we are destabilised it is not good for our communities.

14.4.23.22: Dr Meo said the donors are still here and we don't want to blame them solely for this. We want to be their friends and work together in partnership. The dollar issue is important and if the member churches now want to increase the Executive Committee to 20 plus and can pay their fare to come to the Executive, then good. That will address the issue of just representation. He said immediately after the meeting in Tahiti, all the churches were asked to sit and discuss who would represent them on the Executive Committee so the Assembly is not to be blamed, but the churches that met together afterwards. That is a Pacific way, to obtain consensus. The question of consistency came up again. If, as you state it is a financial issue, there are other means we can organise so people can be communicated with. Some of us who have been in leadership in the Pacific for a number of years know information sent to the churches is not read. Only two or three churches returned information concerning the Constitution review. It shows that we are not really concerned about what is happening in our ecumenical journey. He suggested that we defer these things so we can discuss this issue in groups, because the members are concerned with justice, transparency, communication and accountability and communication of information. Maybe we can come up with something better, such as we pay our own fare to come to the Executive.

14.4.23.23: Major Kalai asked whether the communication from Assembly to Executive to grassroots was more effective when the Executive Committee had 44 members. If not, he said, for the sake of economics we should stay with 13. Whatever criteria we use, we are going to end up with injustice for some; we will never satisfy everyone.

He proposed we accept what has been offered with the amendments for Francophone and CEPAC and hopefully have an Executive Committee that will have a wide, not myopic view of ecumenism in the region.

14.4.23.24: Rev. Sevaetasi, agreed with the views of the previous speaker saying if we are adding to the number we must think of our commitment as churches to our fees and other responsibilities.

Moved that we accept the amendment as tabled.

Moved Ms Lini, Seconded Rev. Veia that the church representation should be 7 members for the large churches, 3 for medium, and 3 for small.

14.4.23.25: Rev. Koria agreed that an Executive Committee of 13 people is not representative of member churches and NCCs of PCC, and that the question of finance is important, but he believed we need a balance between the two; that the financial question is not the only criteria for determining the number of the Executive. He suggested a criteria of four from large churches, 2 from medium and 2 from small, which only adds two more people on to the Executive, plus, if you want to add Francophone and CEPAC to make 17. He also suggested we defer the debate to give people some time to think on this issue and return to this item at a later stage of the meeting.

14.4.23.26: Rev. Veia proposed that we change the NCCs to 4, and that we change the Executive after every second year. After the second year we put in another 7, 3, and 3. This will allow every church to be represented during the period between Assemblies. The Executive meet twice a year, we could reduce that to only once a year. As we have a General Business and Finance Committee that is not Suva-based we can probably re-design that committee to be Suva-based in order to save cost. We could apply the 50/50 percent cost sharing that we adopted for Assembly travel expenses. The General Secretary asked that at this stage we only deal with numbers and let the churches decide whether to rotate and your financial commitment when you break into church groups.

14.4.23.27: Ms. Hoiore said the Francophone churches would prefer to be represented separately, apart from the large, small or medium churches. General Secretary said that has already been passed, and we are now only dealing with the church and NCC representation.

Resolution No. 48: Moved, Seconded that we close the debate and vote. CARRIED

Moved, Seconded that members' representation on the Executive Committee be 5 from the larger churches, 3 from medium churches, 3 from small churches and 2 from NCCs. Vote: for 53, against 53.

14.4.23.28: The Deputy Moderator elected to have a second vote rather than cast a vote from the chair. Rev. Veia asked that we defer the second voting until another session, but the Deputy Moderator decided to hold a second vote immediately.

Second vote, For: 52, against 61. DEFEATED.

Moved, Seconded that members' representation on the Executive Committee be 4 from the larger churches, two from medium churches, 2 from small churches and 2 from nccs. Yes, 57, no 59.

The Deputy Moderator said the original motion stands. We will accept what is offered in the original tabled.

14.4.23.29: Mr. Vugakoto queried the different numbers of votes on each motion, and he believed that we should have a 51% majority in voting on the Constitution amendments. The Moderator said he did not ask for abstentions so they made up the difference in the vote.

Moved/Seconded we include the President for Oceania of WCC in the Executive Committee.

14.4.23.30: (unidentified) said Clause 13.4 allowed for the Executive Committee to coopt expertise on to the Executive, so the President of Oceania can be included within this clause.

14.4.23.31: Rev Kolia was concerned that if the President is invited as a co-opted member he has the right to

decline, but the new Executive Committee needs the wisdom and guidance of the person elected to this position.

14.4.23.32: Ms Tevi said the Executive need the global wisdom of the President of Oceania in WCC to come back through him/her to the Pacific movement via the Executive Committee. The Pacific Desk Secretary is now a member, but that person is a junior staff member at WCC. If our Oceania President is not on the Executive, then how serious are we when we appoint that person. When Dr Amanaki Havea was alive we could never plan a meeting without him or another senior members of the Pacific ecumenical movement being present. Our intergenerational giving and sharing in moving the ecumenical vision forward is a value of the Pacific life we want to share with the wider world.

14.4.23.33: Rev. Ropeti asked where Aotearoa-NZ are if they are not included in Oceania.

14.4.23.34: Mr. Tevi said the Presidium of WCC consists of eight Presidents from the eight regions of WCC. At present the presidency is largely an honorary undertaking, but there are discussions about adding to their mandate. At present what that person does depends on their commitment to the ecumenical movement in their region.

14.4.23.35: Rev. Veia repeated that PCC is a fellowship of churches and organizations. To have the President enjoy a legal status within our Constitution will lead us to consider well who else should be included. We have already decided the number, but now we are opening it up again. If the President is outside Fiji their membership on the Executive Committee becomes another cost for PCC. 13.4 can accommodate the membership of the president Oceania of WCC on the Executive Committee, leaving it to his commitment to come or not to come. We have already voted so there should be no more amendments to the membership of the Executive Committee.

Resolution No. 49: Moved, Seconded that the president Oceania of WCC be a full member of the PCC Executive Committee and be listed as Article 12.1.?. For 37: against: 26 abstained: 19. CARRIED.

Resolution No. 50: Moved and seconded that amendments to part 8. 12.1 to 12.1.? be accepted as is. CARRIED

14.4.23.39: Fr Api was concerned about the 19 abstentions, which he believed, had to do with the Executive Committee resolutions. He felt we should seek a legal opinion. No. 15 of the recommendation given to us yesterday from the Executive has different wording from what we have this afternoon. No. 15 said that any person who becomes a WCC President for Oceania region be also ex-officio, not a full member. The Moderator explained that the No. 15 recommendation he referred to was from the Executive, but the motion just voted on came from the floor of the Assembly.

14.4.24: Amendment to Part 8 — Executive Committee

Moved, Seconded that Part 8, 12.2 read "Members of the Executive Committee shall be elected by the General Assembly and therefore become officers of the General Assembly with the exception of the Principal of the Pacific Theological College and the Executive Secretary of the Pacific Desk of the World Council of Churches who shall be members by virtue of their positions and have full participatory and voting rights."

14.4.24.1: (Unidentified, Fiji) asked if we could add to 12.2 the President to Oceania of the World Council of Churches before the reference to the Pacific Desk Secretary.

14.4.24.2: Rev. Veia believed it didn't fit here with PTC and the WCC desk. It is a special status that could be 2.5.

14.4.24.2: Fei Tevi said he was confused by the portion of the amendment reading, "Who shall be members by virtue of their positions and have full participatory and voting rights." He moved that it read:

The Principal of PTC, the Ocean Representative to the Presidium of WCC and the Executive Secretary of the Pacific Desk shall have voting rights on the Executive Committee.

14.4.23.4: (unidentified), said we have elected these people and nominated their tasks, so we paragraphs 2 and 3 are

repetitious. They are already understood to be Officers of the General Assembly by virtue of the fact that they are elected from within the General Assembly.

Resolution 51: Moved, Seconded to delete the proposed Amendments to Part 8, 12. 2 and 12. 3. For 47 Against 20, abstained 12. CARRIED.

Resolution 52: Moved, Seconded that 12.4 read "The Executive Committee may co-opt any person to assist in the work of its committees or sub-committees and give effect to policies and objectives of the PCC." CARRIED.

Resolution 53: Moved, Seconded that 14.5 read "A member of the Executive Committee, if unable to attend a meeting, may, after consultation with the [youth/women/small/medium/large/national council of churches] grouping he/she represents, send a proxy for that meeting, and he/she have the right to speak and to vote." CARRIED.

Resolution 54: Moved, Seconded that 14.6 read "Any member of the Executive Committee who, *without reasonable excuse* fails to attend two consecutive meetings of the Committee shall cease to be a member of the Committee and notice to that effect shall be transmitted in writing by the General Secretary to that matter." CARRIED.

Resolution 55: Moved, Seconded, that 14.15 read "Attendance of Ecumenical Animators . The Executive requires the attendance at any of its meetings and atleast once a year, the Ecumenical Animator responsible for any of the PCC Projects." CARRIED

Resolution No. 56: moved, seconded that 16.2 read "The Moderator shall be a member of the Executive Committee and the Finance & General Business Committee and shall preside at their meetings." CARRIED

Resolution No. 57: Moved, Seconded that 17.1 be deleted as it has been covered in 10.a. CARRIED.

Resolution No. 58: Moved, Seconded that 17.1 read "The Deputy Moderator shall in the absence of the Moderator or as required to preside over the Assembly, Executive Committee, Finance & General Business Committee." CARRIED.

Resolution No. 59: Moved, Seconded that 17.2 read "The Deputy Moderator shall represent the Pacific Conference of Churches whenever he/she is invited in his/her capacity as Deputy Moderator, or when the Moderator cannot attend." CARRIED.

Resolution No. 60: Moved, Seconded that 18. 8 read "To be an ex-officio member of all PCC sub-committees, except for a designation under Article 18.12." CARRIED.

Resolution No. 61: Moved, Seconded that 18.9 read "To negotiate in consultation with the Finance & Administrative Officer for funds, with the Pacific Conference of Churches, overseas agencies and others, after approval of the Finance & General Business Committee and Executive Committee." CARRIED.

Resolution No. 62: Moved, Seconded that 18.10 read "To be responsible for the recruitment of the PCC Ecumenical Animators and executive staff and for processing termination of employment. The Assembly or Executive Committee will be responsible for appointment or termination of services of Executive staff." CARRIED.

Resolution No. 63: Moved, Seconded that 18.11 read "To authorise in consultation with

the Finance & Administrative Officer the use of PCC funds as approved.” CARRIED.

14.4.25 Amendment to Part 9 – Finance & General Business Committee

Resolution No. 64: Moved/Seconded that 20.1 read “There shall be a Finance & General Business Committee for PCC whose members shall be determined and appointed by the Executive Committee.

14.4.26:

Moved and Seconded that Article 20.2 reads ‘The Members of the Finance & General Business Committee appointed by the Executive Committee must include:

- 2.1 *The Moderator*
- 2.2 *The Deputy Moderator*
- 2.3 *The General Secretary*
- 2.4 *The General Secretary of CEPAC*
- 2.5 *Two members representing Suva-based large churches*
- 2.6 *Two members representing Suva-based medium churches*
- 2.7 *One member representing Suva-based small churches*
- 2.8 *The Principal, Pacific Theological College*
- 2.9 *Other members that the Executive may appoint’*
- 2.10 *The Finance and Administrative Officer.*



14.4.26.1:

Moved Rev. Vea, Seconded that we maintain a Suva-based Finance & General Business Committee at the present time.

14.4.26.2: Mr. Kuman questioned whether cost should be a determining factor in selection of representation, or should we look at equal representation?

14.4.26.3: Rev. Ropeti said expertise is important on this committee, and asked if people with accountancy background were considered to ensure that the work is done professionally. The General Secretary advised that the composition of this committee over the last few years has been the churches’ finance people.

14.4.26.4: Rev. Sevaetasi asked where the position of our Treasurer was on this Committee.

Resolution 65: Moved, Seconded that the treasurer of PCC be included in the Finance & General Business Committee as 2.10. CARRIED.

14.4.26.5:

Moved, Rev. Vea that we leave out 2.5 2.6 and 2.7 and use the Suva-based churches.

14.4.26.6:

Resolution No. 66: Moved that members under 2.5, and 2.6 and 2.7 be selected from the Suva-based churches. Seconded. for: 58, against: 35, abstained 1. CARRIED.

Resolution No. 67: Moved, Seconded that we accept 2.1 – 2.10 as the Finance and General Business Committee. Seconded. CARRIED.

14.4.26.7:

Resolution No. 68: Moved, Seconded that:

21 read “Powers and functions of Finance & General Business Committee.

21.1 The Finance & General Business Committee shall have and exercise only

- such powers and perform only such functions as the Executive Committee shall by resolution specify."
- 21.2 Subject to sub-clause (1) of this Article, the Finance & General Business Committee shall:"
- 21.2.5 submit to the Executive Committee reports and explanations to support decisions of the Finance & General Business Committee requiring confirmation by the Executive Committee."
- 22 read "Meetings of Finance & General Business Committee."
- 22.1 The Finance & General Business Committee shall meet at least twice in between the last meeting and the next meeting of the Executive Committee.
- 22.2 The quorum for any meeting of the Finance & General Business Committee shall not be less than one half of the total membership of the Finance & General Business Committee.
- 22.3 The Finance & General Business Committee shall determine its own procedure for the conduct of its meetings.
- 22.4 Decisions of the Finance & General Business Committee shall be made by a majority vote.

Part 10 Finance

No. 24 read "Establishment of a Finance & Property Sub-Committee. There shall be a Finance & Property Sub-Committee for PCC whose members shall be determined and appointed by the Executive Committee."

No. 25 Read "Powers and functions of Finance & Property Sub-Committee

1. The Finance & Property Sub-Committee shall have and exercise only such powers and perform only such functions as the Executive Committee or the Finance & General Business Committee shall by resolution specify.
2. Subject to sub-clause (1) of this Article, the Finance & Property Sub-Committee shall:-
 - 2.1 be responsible for the work of the Executive Committee and Finance & General Business Committee.
 - 2.2 Be responsible for making submissions to the Finance & General Business Committee concerning office accommodation and administration, working conditions and salaries and allowances of staff housing needs and other associated matters.
 - 2.3 be responsible for investigations, evaluation and preparation of reports for the Executive Committee and the Finance & General Business Committee concerning any project, programme and special purposes.
 - 2.4 be responsible for dealing with any urgent or emergency matter requiring a decision that cannot wait for the next meeting of the Executive Committee or Finance & General Business Committee.
 - 2.5 submit to the Executive Committee or Finance & General Business Committee reports and explanations to support decisions of the Sub-Committee."

No. 26 read "Meetings of Finance & Property Sub-Committee

1. The Finance & Property Sub-Committee shall meet at such times and places as the General Secretary in consultation with the Finance & Administrative Officer may from time to time determine.
2. The quorum for any meeting of the Finance & Property Sub-Committee shall not be less than one-half of the total membership of the Finance & Property Sub-Committee.

3. The Chairperson shall preside at the meetings of the Finance & Property Sub-Committee or in his absence the Deputy Chairperson of the Finance & Property Sub-Committee, and in the absence of both, a Chairperson shall be appointed from among the members present for the meeting.
4. The finance & Property Sub-Committee shall determine its own procedure for the conduct of its meeting.
5. Decisions of the Finance & Property Sub-Committee shall be made by a majority vote."

No. 27 read "Annual Budgets and Audited Accounts. The Finance & Administrative Officer shall be responsible to and through the General Secretary, for:-

1. The preparation of annual budgets for submission to Executive Committee through the Finance & General Business Committee upon the advice of the Finance & Property Sub-Committee for approval.
2. The proper auditing of all accounts of PCC by an auditor approved by the Executive Committee, upon the advice of the Finance & General Business Committee with the recommendation of the Finance & Property Sub-Committee."

Part 12 – Winding up

No. 34 read "Proposal to wind up PCC:

1. The General Secretary shall transmit to each member..."

No. 39 read "Liability of Members

2. Representatives of members of PCC on the General Assembly and Assembly and members of the Executive Committee and Finance & General Business Committee and Finance & Property Sub-Committee, shall not be personally liable for any debt and liability of PCC."

Part 13 — Miscellaneous

No. 40 read "Common Seal

4. The Common Seal shall not be affixed to any deed or document except with the prior approval of either the Executive Committee or the Finance & General Business Committee and except in the presence of the Moderator and the General Secretary or the Moderator and the Finance & Administrative Officer or the Moderator and another member of either the Executive Committee or the Finance & General Business Committee approved for the purpose either by the Executive Committee or the Finance & General Business Committee."

No. 41 read "Power to Invest

1. The Finance & General Business Committee may authorise the Finance & Administrative Officer to invest all or any part of the funds of PCC in any security or securities upon such terms and conditions as the Finance & Administrative Officer may consider necessary, with the advice of the Finance & General Business Committee.

2. Except as otherwise provided for under sub-clause (1) of this Article, the funds of PCC shall not be invested by the Finance & Administrative Officer."
CARRIED.

14.4.26.8: Rev. Tevita (Tonga) was concerned about No. 39.1, the liability of members. He asked whether PCC can be incorporated in an Act in Fiji in order to save the members. Mr. Tevi responded saying that PCC, like any other regional organization based in Fiji, is registered under the Charitable Acts, a government gazetted Act. Rev. Tevita asked why members are liable to pay debts if PCC is winding up?

14.4.26.9: Ms Gegeyo referred to 25.1. Our lawyer pointed out that the sub-committee appears to have two bosses. It should be either or, but not both. The General Secretary said that between Executive meetings, Finance & General Business act on behalf of the Executive Committee. The Executive in turn act on behalf of the Assembly between Assemblies.

14.4.26.10: Ms Lini, referring to No. 39 said from her experience with another regional movement, the Secretariat is liable because it is registered in Fiji, but not the members of the movement.

14.4.26.11: Mr Vugakoto said we have elected our Executive Committee and Finance and General Business committee members. If they make a mess we should pay for our decision, not the Secretariat, because we put them in office. That makes us cautious.

14.4.26.12: (unidentified) said ownership of PCC is lacking in the Constitution. When it comes to liability it is the PCC but the definition of ownership is not specified.

14.4.26.13: Rev. Koria referred to No. 39 and asked whether member churches and NCCs are liable for payment. He also asked whether the delegates of the General Assembly (and there is a repetition in the clause there), are personally liable, or the churches, or the NCCs?? He understood that it is the members the churches and NCCs. (General Secretary agreed.) Rev. Koria asked her to confirm that we, the representative members of PCC on the General Assembly, and those who sit on the committees are not liable.

14.4.26.14: Rev. Tevita (Tonga) proposed that the Executive Committee take Clause 39 to a professional lawyer in Suva and work out the liability issued according to the law in Fiji.

14.4.26.15: Father Api understood that liability comes under the trustees, because they are sign the trust with the government. So any liability is not to do with members or the secretariat, it is under the trustees themselves. Our legal advisor should find out more.

14.4.26.16: Archbishop O'Connell said we are floating stupidly at the moment. We are aware of enormous numbers of people going 'broke', and nobody knows who is guilty. This is one thing on which it is worth spending money, it should go to the lawyers who tell us who is responsible and who is not.

14.4.26.17: Rev. Ve'a said we should be looking at part 12, the winding up of PCC, instead of looking at 39 as a separate clause. In the context of winding up PCC we shouldn't worry about 39.1. In No. 38, the surplus, if any will be offered to some suitable organization. The Constitution has already been in the hands of a lawyer. We have a part in the liability as well as the Trustees (see No's. 42, 43). His concern is the enormous trust we put in only 4-5 trustees we have appointed, and the Executive Committee should look at this again.

14.4.26.18: Bishop Bryce supported the proposal to give this back to the lawyer to do some more work. Those who are asked to be trustees, not just the office but the name of the one who holds the office for the time being are the ones liable, and the ones taken to court if anything goes wrong. We must cover these Trustees by insurance in case a wrong decision is made and someone takes us to court.

14.4.26.19: Dr Talapusi reminded the Assembly that we have already passed the amendment changes from 22-41. The changes are just the names. The interpretation is now coming up, but in fact our session is just about the amendments. If there is now a concern about the Constitution and the liabilities, that is a different debate. The

General Secretary agreed that we are dealing with the amendment, although members' concern on these liability issues is important. She agreed we take 42 and 43 back to a lawyer for further work and return them to next Assembly.

14.4.26.20: Dr Meo agreed we can take these points of concern to a lawyer, but can we give power to the Executive to include whatever the counsel of the lawyers suggests to become part of the Constitution, rather than have it come back to the 9th Assembly for ratification.

Resolution No. 69: Moved, Seconded Clauses 42–43 be referred to a lawyer, CARRIED.

14.4.26.21: Archbishop Moore reminded the Moderator that he gave notice of his intention to move an amendment at the beginning of this debate, to do with the words in the preamble. He would like to exercise that right now.

14.4.26.22: (Unidentified) said that we were talking about another five years, by which time we could all be in jail! He believed we should have something done as soon as possible without waiting for another Assembly.

Moved, seconded that we continue for another 30 minutes. DEFEATED.

Resolution No. 70: Moved, Seconded the meeting be adjourned. CARRIED.

EVENING DEVOTION.

SOLOMON ISLANDS, TONGA, AOTEAROA-NZ, AND KIRIBATI LED THE ASSEMBLY IN THE EVENING DEVOTION.



DAY THREE

Morning Devotion

Prayer:

Hymn: "Because He Lives"

Reading: Revelation 2:12-29 "Let him that has ears to hear..."

Programme Change

The Moderator advised that the Steering Committee met yesterday and recommended that the Bible Studies be presented on Saturday, Monday and Tuesday, and that we finish the Constitution this morning before we continue with Day Three programme. We will continue the By-Laws after the topic paper on Saturday.

Resolution No. 71 Moved General Secretary, Seconded that we accept these programme changes. CARRIED

14.4 Constitution Amendments Debate (continued)

14.4.27.1: The Moderator reminded the Assembly that we have endorsed the amendments, but we have not yet adopted the Constitution as a whole. It has been agreed that the Trustees and Liabilities section should go back to a lawyer, but that meantime we use this section for the next five years.

Moved that the Executive Committee be empowered to take this section to the Lawyers.

14.4.27.2: Rev. Reuben: asked whether we can adopt this Constitution, even though the sections referring to Trustees are going to be referred to a lawyer. The Assembly is not aware of what the lawyers will decide.

14.4.27.3:

Moved Mr Vugakoto, Seconded Fr Qilio that we accept the amendments from 1-41 and approve that part of the Constitution.

14.4.27.4: Fr Api asked that we amend the above motion to read "subject to the remainder of the Constitution being added after a Lawyer has addressed the concerns of this Assembly with regards to the remaining sections."

Resolution No. 72: Moved Mr Vugakoto, Seconded Fr Api that the words 'subject to the remainder of the Constitution being added after a Lawyer has addressed the concerns of this Assembly with regards to the remaining sections.' is added to the motion. CARRIED

14.4.27.4: Mr. Vugakoto asked whether we need a two thirds majority to have this adopted, or just a show of hands. Moderator said the show of hands indicated a two-thirds majority.

14.4.27.5: Rev. Reuben moved that we vote to adopt clauses 1-41. The General Secretary said we had voted and accepted the amendments. Before we go on to adopt the whole Constitution delegates have raised some concerns

such as the use of exclusive language, and if we want to address these it should be done now. The Liabilities section (39) and the section on Trustees will go to the lawyer.

14.4.27.6: Bishop Hala'api'api suggested that when the lawyers have done their work they pass it back to the Executive with our blessing. He believed it was not necessary for us to meet again to discuss this.

14.4.27.7:

Resolution No. 73: Moved Mr Vugakoto, Seconded that this Assembly gives authority to the Executive Committee to study the report of the lawyer and if it answers the concerns raised by this Assembly, they adopt this section as part of the Constitution. CARRIED.

14.4.28: Ms Lini was concerned that she didn't see in either the old or the new Constitution anything about the voting process at Assembly. Ms Lini said the Pacific way is to talk until consensus is achieved. Our governments have adopted this system, but the churches, which have been here longer than our governments, are still not agreeing by consensus. Only when consensus is not prevailing should voting be an option. She asked that we specify a voting procedure if there is not one, but the Constitution should also accommodate the Pacific way of consensus. The alternative could be that the churches will divide the Pacific community because we do not agree when we are at the General Assembly. The General Secretary referred the Assembly to the Rules of Debate and Procedure Nos. 6, 7, 8, outlining the voting process. The only clauses about voting in the Constitution refer to election of Officers; the other voting procedures are in the Rules of Debate.

14.4.29: Rev. Kaa referred the Assembly to the Preamble, reading "The purpose of God for Churches in the Pacific is a common obedience to Him for the doing of His will in the world." Two Assembly topics are the Partnership of Women and Men in Christian Ministry and the launching of the Decade against Violence. If our language is oppressive and exclusive it begets violence. It violates the space of women to say God is he, his or him. Women are also made in the image of God. He pleaded with the Assembly that this is not a matter for debate, it is a matter of justice. He asked that this not be taken as a vote, but delegates see it as a central issue. We are all made in the image of God, therefore, what we say should express our belief.

Moved, Seconded that the preamble read, "The purpose of God for churches in the Pacific is a common obedience to God for the doing of God's will in the world."

14.4.29.1: Rev. Langi agreed but wanted to stress that this belief is an established thing for us in the Pacific. Ideas from outside give us the perception that we have exclusiveness in that preamble. Pacific language and cultures represented here do not refer to God as him and his. When we in the Pacific address God as him, it is simple and straight forward and we are not implying exclusiveness. Jesus taught his disciples to say God Our Heavenly Father, and that is our understanding.

14.4.29.2: Rev. Kolia said he didn't see any problem with the preamble. We use the word God once, and redundancy in writing is not good. It is better to use simple language rather than repetition. This mentality of 'exclusive' 'inclusive' is imposed on us by movements from outside the Pacific. A Constitution must not be continually changed.

Moved Rev. Kolia that the preamble remain as it is.

14.4.29.3: Rev. Motu, said we are all guided by the Bible and the pronoun used for God in the Bible is 'His' we should not change the Constitution because of modern thinking concerning division of male and female.

14.4.29.4: Rev. Vea said it is good that our brother raised our awareness as members of the PCC, WCC, and as part of the world. This is what is going on in the world, and we don't have to blame the poor man for bringing up this subject of inclusive language. Those of you who have studied overseas know that if you present a paper with this kind of language, you come home with nothing! He thought, however, that it is too fast to bring that into the Pacific churches. He said if inclusive language helps the way we live within the church and community and has any

positive impact on our Christian values and principles, we have to ask these questions, but we have to accept that this is going on in the world.

14.4.29.5: Rev. Faitala (Niue) agreed with what Rev. Kaa proposed, saying that if we impose a gender name on God we add a mistake to a mistake. He said the voice of the women should be identified with the preamble and our relationship with God. We must question the language we use in the Bible for its exclusiveness. Even if my brother from Tonga has said it is too fast, the Bible has been revised for more than a hundred years to be more inclusive.

14.4.29.6: Ms Tevi thanked the Moderator for letting a woman speak to the subject, and thanked the men who are expressing the voice of some Pacific women. She said when she was General Secretary of PCC 27 years ago she was asked in a radio interview what she thought of the inclusive language debate. Her reply then was, "it is not the right time." Now, after 20 years of living in the Pacific and experiencing international work, returning to the region, she is of the conviction that we need to change the language. We know that the Bible is the Word of God, but the Bible was written from men's perspective. Today's biblical scholars tell us to read the Bible from women's perspectives. This is not coming from the world but from the women out of their own experiences of how they feel God in their lives. We need a reinterpretation of the Bible in our perspectives, so the language must be inclusive. SPATS emphasizes contextual theology and they have a project to ask how is God incarnating God's self in our world today. Some of us Pacific women see God challenging us to work together with men as equal partners, because that is our Pacific way, to come into consensus, not confrontation. To do that we need to do biblical and theological reflection. Ms Tevi said she was disappointed that we haven't yet done the Bible study as it is the theological reflection that helps us to move forward. We are Pacific women, we know the separation of gender language is not present in our Pacific languages. We follow a Constitution written in the English language that separates us. Don't just blame the outside world, the Pacific women say we need to change our language. We appreciated the re-structure of PCC to reach the grassroots level. At the same time we recognize the weakness is our relationship internationally in terms of a regional perspective. She believed that one of the things that will strengthen our international relationship is the value of Pacific life that we can share with the ecumenical world. In most of our Pacific languages the gender about God is not there, so why have a preamble in an English language Constitution that separates us and puts women as second-rate citizen. I support Rev. Kaa's motion and also appreciate the support some of the men are giving the women. (Applause followed Ms Tevi's contribution to the debate).

Moved, Seconded that we close the debate.

Resolution No. 74: Moved, Seconded that we give an opportunity for more women to speak. CARRIED.

14.4.29.7: Ms Tofaeono said this is not an issue of men against women; we have discussed this issue as children of God. If we believe in what we are preaching, men, women, youth and children are all created in the image of God. What our brother from Aotearoa/NZ is proposing is a way of referring to God not as he or she, but as the language of God, which is the same in our Pacific language. Inclusive language is from the West, and is with us now. She thanked Rev. Kaa for his courage to speak for women. She apologized to her colleagues from Samoa for contradicting them, but we must recognize the existence of men, women and youth in this room.

Resolution No. 75: Moved, Seconded that we change the words 'Him' and 'His' to 'God', so the Preamble reads "The purpose of God for churches in the Pacific is a common obedience to God for the doing of God's will in the world." CARRIED.

14.4.30:

Moved that the date of the Constitution will be 13 September 2002, the day . . . accepted amendments.

14.4.30.1: Rev. Reuben said that what the meeting was about to do was dangerous, because we have not passed clauses 41-42. He believed that when the Executive Committee received the whole Constitution after the lawyer's work, then they date it.

14.4.30.2: Mr Kuman agreed saying the most important segment of the Constitution will be given to the Lawyer.

14.4.30.3: Bishop Kaa said it is in order for us to add the date, provided that we add a motion that it is subject to the completion of the incomplete sections. The Executive Committee can fulfil the legal obligations on our behalf as they are instructed by us. Otherwise the Constitution doesn't belong to the Assembly, but to the Executive. It is better that we move the date here, but with a rider, subject to the acceptance of the lawyer's work by the Executive.

Resolution 76: Moved, Seconded that the date of the Constitution be 13 September 2002, the day the General Assembly accepted the amendments. CARRIED.

14.4.31: Rev Kolia asked for clarification in the new structure on the role of the REAT. They plan the activities and programmes to be given to the donor partners to fund, but they have no place in the new Constitution.

Moved Rev. Kolia that the Executive Committee determine how REAT can be included in the Constitution.

14.4.31.1: Mr. Tevi asked that the existence and role of REAT within the structure of PCC be taken up in group discussions. The General Secretary said this is a topic for discussion in small groups, together with the mechanism you use for your activities. The issue can come back from the group to the floor.

14.4.31.2: (Unidentified) said that yesterday he asked to be allowed to speak on part 4, the Basis of PCC. The Moderator asked that he take his concerns to the small group and bring them back to the floor from there.

15. Officers' Reports

15.1 Moderator's Report

The Moderator presented her report as tabled (see Appendix IV) asking that issues arising from the report be discussed in the groups.



Resolution No. 77: Moved, Seconded that we receive the report of the Moderator. Carried.

15.2: PCC General Secretary's and Ecumenical Team's Report:

The General Secretary invited the Ecumenical Animators and staff to come to the front table while she presented her report (See Appendix V). Issues arising from the report will be discussed in groups.

15.3. Pacific Desk Report

Mr. Fei Tevi presented his report (See Appendix VI).

15.3.1: The General Secretary asked that Mr. Tevi express her thanks to the WCC Youth Desk for their support of the Pacific youth. She thanked the former Pacific Desk Secretary, Mr John Doom and his wife, and the President of the Pacific Task Force who are attending the Assembly. She acknowledged the presence of Rt Rev Jabez Bryce, President to the WCC for Oceania, Mrs Violet Faitala, Pacific representative to the Fellowship of the Least Coin, and Mrs Leva Pat, part of our Ecumenical team.

Resolution No. 78: Moved, Seconded that we receive the report from the General Secretary and Ecumenical Team. CARRIED.

15.4: The Moderator thanked the General Secretary and her staff who helped to present the report, acknowledging the responsibility that has rested on them on behalf of the members of PCC. The Moderator then invited questions for clarification.

15.4.1: Fr Api said he would like, on behalf of the General Assembly, to thank the Moderator, Deputy Moderator, General Secretary and the staff of PCC. The last three years was a difficult time for the work of PCC in the Pacific, and a lot of criticism has been levelled against Secretariat. Rev. Palu carries that pain, and we need to recognize the hard work that is done by the Secretariat and by the Moderator and Deputy Moderator.

Resolution No. 79: Moved, Seconded that the appreciation of the Assembly be conveyed to the officers and the staff of the Secretariat for their hard work to keep everything together, so that at this meeting there is still a spirit of togetherness in the Pacific. CARRIED.

The Deputy Moderator thanked the house for their kind words, saying it is a pain to carry responsibility but it is joy to fulfil a call.

15.4.2: (unidentified) referring to Item G.2 of the General Secretary's Report, asked why our churches cannot accept the ways and worship of our youth with clapping of hands, songs, even traditional dances, and questions that they bring us, but that we don't want to listen to. He spoke of the suicide tragedies in Tonga, one of whom was only 13 years of age. Most were members of the Free Wesleyan Church of Tonga, and he said he, as the Director for Young People, felt particularly guilty. He thanked the General Secretary for raising this issue, as well as the issue of young women. He said in Tonga they have ordained women into the ministry, but generally Pacific churches lag behind in making a strong commitment to support women in leadership and ministry. The speaker introduced their two women delegates Miss Latanoa-'i-Tu'alikutonga Taipaleti and Miss 'Ofa-he-lotu Sikaleti. He asked for support for the Tonga/Samoa/Fiji Young Peoples' Camp from 9-16 December, saying a large number will come from Tonga. He challenged the Assembly not to send the youth away as they are the church now, not tomorrow.

15.4.3: Rev. Sevaetasi referred to Item F. in the General Secretary's Report. In 1997 the Salvation Army PNG were accepted as members of PCC but within a year their Board withdrew their membership. He asked whether a reason can be given for this withdrawal, saying there may be fault with the way we process new applications for membership. The Chair invited Major Kalai of the PNG Salvation Army (representing PNGNCC) to respond. Major Kalai advised that there was a change of leadership. In their church structure the leaders can make such executive decisions. The feeling of the new leadership was that they were happy to have membership of PCC through the NCC PNG rather than as an individual church. There was also an administrative error in making the application for membership. In the Pacific the Salvation Army is present in PNG, Fiji and Tonga. Under the policy of their church there should have been one membership to cover the Salvation Army in those three countries, as is the case when they were an active member of WCC and had one membership covering the whole world movement of the Salvation Army. Major Kalai said they may at some future time seek one membership for the three countries.

15.4.4: Ms Tevi referred to Section A of the General Secretary's report, asking how the Secretariat is planning to refocus the vision of PCC. She asked what relationship PCC has with other ecumenical organizations like PTC and SPATS, and whether these organisations can give reports at the PCC Assembly. She repeated what she said on the first day, that the level of theological thinking in the region needs to be looked at seriously. Ms Tevi, referring to the Report from the Pacific Desk, said the Pacific Partners' Forum is a great move for the global ecumenical work and asked what emerging issues have evolved from this partnership discussion.

The General Secretary said refocusing the vision is covered in the Restructuring Report. The group work at this Assembly can discuss whether we are addressing the vision of our members and the Assembly resolutions that will become PCC's vision for the next five years.

She confirmed that PCC is fully participating in PTC and SPATS meetings, and the ecumenical organizations at this Assembly are members of REAT. That is part of the new structure and they continue to work on strengthening that relationship.

Mr. Tevi said the issues identified at the Pacific Partners Forum are contained in his report. There is an overlap of the various regional organizations in dealing with the issue, and a medium to long-term goal is to streamline their work in order to more efficiently use the money given by our partners. Currently there is still a sense of territorial authority that needs to be overcome.

15.4.5: Rev Gogo expressed his joy at being at Assembly for the first time, especially as the first PCC conference was held on the soil of Samoa in 1961, and the first General Secretary was from Samoa. He wanted to discuss the ecumenical leaders and pioneers and whether anything was given to show our appreciation of their service as Moderator, Secretary or Treasurer.

15.4.6: The youth representative from Fiji rose to speak on item G.2 from the General Secretary's report and thanked the speaker from Tonga for addressing the issue of youth leaving the mainline churches. She shared how this also happened in her church and felt that there was a need for spiritual teaching at a level the youth can understand. Their youth meeting invited elders and teachers who can come down to that level to teach them. When youth understand the basis of their faith, they can take part in church activities and services. She said they also encounter Christians who are suicidal or affected by the HIV issue, and it was important that they receive the right teaching. After their church activities, the speaker said she asks the youth what they learned. She urged delegates to reach the youth at a level they can understand.

15.4.7: Rev. Ikitoelagi, asked for the reports to be made available to all churches as a data base through a web page so we can have corporate learning from resources we have paid for.

15.4.8: Rev. Kolia spoke about an NGO who came to PCC asking for assistance to support their project. He represented the Executive in the presentation of that programme to the UN. The NGO received \$1 million from New York and then completely ignored the PCC even though, in that project, we presented PCC programmes. He felt very wary of including the NGOs in church matters. At a recent meeting an Executive from Geneva said they preferred to go to NGOs because they have more expertise than the church, but Rev Kolia disagreed as we have a lot of resources in the churches. Money going into the regional level can sink but at grassroots level it can bear fruit. He asked what was happening with the SMF fund, saying he had presented two proposals to that fund but received no response. He believed the sharing of funds must be balanced at the national levels in a realistic and ecumenical way.

15.4.9: Ms Lini advised the meeting that she represents the Anglican Church of Melanesia in Solomon Islands and Vanuatu at this Assembly, and asked that the word 'Fiji' beside her name be deleted as she is not representing an NGO. She had not heard of any of the NGOs asking for membership, but they have been invited and would like to hear what is being said. PCRC is represented here and has been invited to many past PCC Assemblies.

Ms Lini went on to ask where, in the restructured PCC, the women's gender issues are addressed. She described herself as a product of what she learned from PCC when Vanuatu was fighting for independence. We now have what is called an 'arch of instability' — Fiji, Vanuatu Kanakas, Solomon's and Papua New Guinea. Where do we promote leadership values to address the issues in these countries? Under Political Issues it says we will be teaching church leaders how to handle the situations. What is the ecumenical position on the crises in these countries, and the military spending of our governments. She believed we as Christians are called to address these critical issues. Churches have an important role to communicate and dialogue with government leaders. She asked whether we are challenging our governments who spend more on military than on health and social services, and what is happening about the veterans of nuclear testing in Kiribati, Marshall Islands, and among the Aborigines and Tahitians.

Ms Lini asked whether the PCC Secretariat planned to resume producing a newsletter, as, she believed, we do not have enough information coming. We should have a PCC newsletter or get information from other regional organizations, and send that information on to the churches. Ms Lini said in the Vanuatu struggle the churches, PCC, and WCC used their power to help but that is not happening now in peace and independence struggles.

15.4.10: Mr Tevi responded to the speaker from the NCC in Samoa, saying that WCC focused its attention at a regional level in the Pacific because there are only one or two member churches in each country. In regions where there are 10-20 churches in one country a national meeting is justified, but generally the regional level is the appropriate level to relay and receive information. Funding decisions are made in a committee, and it is unfortunate that the Samoan NCC application was not considered; they should keep applying. Mr. Tevi said the Pacific Partners Forum relationship with NGOs should not be seen as a threat by the churches. If we are truly a fellowship of churches that represent the voice of the people we should provide space for NGOs and other bodies to give opinions on the issues at stake. He urged the churches to be bold and open up and give space for NGOs to voice opinions. The Pacific Partners Forum is an important place for NGOs to voice their concerns.

16. Finance Report

Mr Raju Fong, Finance and Administrative Officer for PCC presented the PCC Finance Report (see Appendix VII)

Moved/seconded that we receive the financial report.

The Moderator introduced Mr Levai Tuiasevere, Chair of PCC Finance and Property Committee.

16.1: Archbishop Smith said his concern is member churches are not always informed as to the funding coming to the NCCs. He said if we, the members of PCC, are to be accountable to PCC for funding that comes to SICA, for example, then it is essential that the heads of the three PCC member churches of SICA are informed of the grants made and whether or not reports are sent back. In an association like SICA, their Executive Committee can be informed, but not all our members are involved. He would feel very uncomfortable if he learned that their NCC did not send back the appropriate accountability in the form of a report, but couldn't accept responsibility if he was not informed of the grant in the first instance. He asked that when funds are given through PCC to an NCC, the PCC members are informed so they can follow up transparency and accountability at the local level.



16.2: Rev Whiteman said it appears that 28% of the members are in arrears in their commitments, some being five to eight years behind. He asked what steps are being taken to bring the arrears up to date, and what happens if members don't pay. Is there a time limit, after which time their membership stops. The General Secretary said there is no constitutional power to enforce members to pay, but we depend on their goodwill. Some have expressed their inability to pay arrears. The General Secretary referred them to a recommendation in the Finance Report to appoint a committee to look at the arrears issue. This Assembly is the body who has that authority.

16.3: The President of Ekalesia Niue said he was embarrassed by their arrears. He also asked how a small church of 1200 members can expect to pay the same fees as a church of 3000 members. He said his (and other) churches' new committees have inherited arrears of up to ten years, and have not been able to find the funds. He asked if it was possible to release the debt and have a new start. The General Secretary said the membership structure was large 20,000 plus, medium 10,000 and small are under 10,000. The fee structure was the decision of previous Assemblies, and if this Assembly want to increase it, she would be happy with such a commitment.

16.4: Mr Vugakoto congratulated the Secretariat for the audited report, and the reduction in recommendations from the auditors. That achievement reflects the good work of the Secretariat. He asked whether an audit certificate could be presented. Mr Fong confirmed the certificate is available.

16.5: Pastor Vusi queried why the Diocese of Vanuatu was not on the list, and the response was that the Anglican Church of Vanuatu is affiliated through the Church of Melanesia. Pastor Vusi said their arrears (Church of Christ in Vanuatu) was an internal difficulty going back for more than 10 years. Those who attended Assemblies didn't inform us. Since 1997 they have tried to keep up with their annual fees, but haven't dealt with the arrears. After our Executive meetings he talked to their people about paying but they were not interested. Some are suggesting they become members through the NCC. He said they will try to clear their arrears.

16.6: Rev. Sevaetasi wanted to express appreciation for the commitment of those overseas partners who had continued to journey with PCC since 1997 until now in our efforts to move ahead.

Resolution No. 80: Moved, Seconded that we show our appreciation to the overseas partners. CARRIED.

16.7: Dr. Ernst congratulated Mr. Fong for his wonderful work and clear report. He referred to Page 3 and the average of income level at 30/70 ratio, saying he couldn't see that reflected in the graph provided; it looks 14/86. He also asked whether Mr Fong had any concrete plans regarding income generation. Within the next 5-7 years,

PCC's main donors such as Bread for the World and ICCO are downsizing and restructuring and there will be less money coming into the region, so it is crucial for the financial sustainability of PCC that something is put in place. He said it appeared that property development will be shelved again after this Assembly. Mr. Fong responded that it is a policy decision for this Assembly, to be discussed and brought back through the small groups.

16.8: (Unidentified, PNG) representative said it would have been helpful to have a power point presentation of the financial analysis. He said the reason why PNG NCC arrears stretch back over 5 years is because of communication problems with PCC. Even coming to this Assembly cost them approximately 6,000 kina last month — there was a communication problem with PCC and our church. The money was paid from a budget for something else, but a commitment was made to put it into next year's budget. They were asked to come as a fact-finding team to see what our relationship would be with the PCC and the local church. They noted this arrear, and will try to pay it.

16.9: Rev. Banivanua asked that appreciation be extended to the committee, the unseen hands of PCC who have done a lot of work. He queried the amount under Other Expenses, almost half a million dollars, and why this was not itemised. Mr. Fong responded that the change management team, including the auditors, determined the chart of accounts under which they operated. He said Other Expenses included:

- Executive Committee expenses (2 meetings per year);
- Finance and General Business Committee meetings (2 per year);
- Finance and Property local;
- Personnel Committee;
- Allowances for Moderator and Deputy Moderator including travelling;
- Hospitality and entertainment, overseas guests and partners;
- Staff retreat;
- Bank charges;
- Constitution Review Committee;
- WCC Desk expenses.



The increase is because in 2001 there were three large WCC workshops in Fiji.

16.10: Rev. Ratuveli asked for clarification on the fund designated for specific programmes: what these funds are, and how are they being utilised; by NCC's, member churches or through regional bodies. Mr Fong explained that some donors fund specific programmes, eg. Global Ministries go to women and youth, so that fund is held there. Another example is the fund which comes from the Pacific Desk to cover WCC programmes held in the Pacific.

16.11: Rev. Tevita, Tonga asked where the auditors' written opinion was. He said he acknowledged that there is an auditor's management level letter, but normally the auditor also gives his opinion. Mr. Fong said that a photocopy of this letter is sent out to members with the accounts and the auditor's certificate, but he can produce a copy at the Assembly. (This was distributed after lunch.)

16.12: The Chair of the Finance & Property Committee Mr. Livai Tuisevere, drew the attention of the meeting to a page of the auditors report from Price Waterhouse Coopers, Chartered Accounts in Suva. He explained some of terms and how the practical verification of income and expenditure was related to debts incurred and income received under commercial terms, which did not always apply to church situations where we do not, as a policy, take legal action to recover income not received.

16.13: Cash Flow Summary to 31 August 2002-09-13

Mr Fong took the delegates through the Cash Flow, showing income received from donor partners and members

16.13.1: Mr Vugakoto asked what was the balance in the bank. Mr Fong said we have \$438,000 in the bank.

16.13.2: Mr Star asked why the auditor's report is not on letterhead. Mr. Fong explained that this is only one page of the full report. He reminded Mr Star that, as a member of the Executive, he already has the whole report.

16.13.3: Rev. Koria referred to the list of large churches which have paid their dues, but the Congregational Christian Church in Samoa is not there. However document B records they have paid in advance. Their members will ask why we have not paid our sub, and also he doesn't want this Assembly to think CCCS has not paid their dues. Mr. Fong explained that CCCS account has a credit balance. The cash flow doesn't show monies received or spent in previous years.

16.13.3: Rev. Ve'a, referred to the Property Income, summarized in the Profit & Loss Account. Expenditure under property management is in excess to income received. He asked what these expenses referred to if the building project is on hold. He also asked how PCC is going to improve this income from 5% to 10% understanding that there are three properties used by our animators that don't return income. Mr Fong explained that property management expenses cover insurance, city rates, general maintenance costs and asset depreciation. More than 60% of the figure shown is depreciation. He said the second question should be answered by the Assembly, but he would like to see those properties developed and be income generating to sustain the PCC work.

16.13.4: (Unidentified) Niue asked what is the financial year of PCC. Mr. Fong explained that it is 1 January to 31 December. The speaker said that Ekalesia Niue has paid its fees for this year and the balance for last year.

16.13.5: The Deputy Moderator said the small committee who will meet tomorrow will discuss this report and financial matters will be referred to the Finance and Property Committee.

16.13.6:

Moved Mr. Vugakoto that the budget for the next three years at least be put to the General Assembly for their approval.

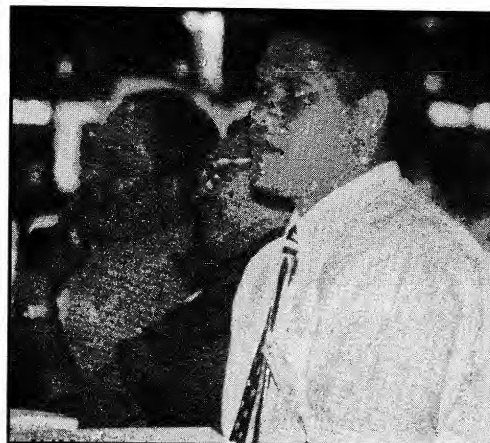
Moved, that an audited certificate be always included in the annual financial report.

Moved that future financial reports also to show actual against budget rather than from year to year in addition to the information already provided.

The General Secretary reminded the Assembly that PCC's audited report and updated financial statement is distributed to every member church, NCC, and donor partner, together with the auditor's management letter. This Assembly will decide our programmes, and from there we will make a budget, meet with our donor partners, and then go back to the Executive Committee. We can't make a budget without knowing the commitment of our church and partners, and our activities and programmes for the next three years. Mr. Vugakoto withdrew his motions regarding a budget.

16.13.7: Mr Kami introduced himself as from the Methodist Church in Tonga, but present as a WCC observer. He wished to make a comment on the reporting structure, beginning from the issue of performance. He said that as churches we don't have many measures of how well we are doing. Finance is one that we do have and he suggested an activity-based report is more appropriate for a church organization. He also spoke on the issue of bringing everything to the Assembly in terms of programmes. It is hard to measure how we are doing if we don't have guidance brought to us at this meeting. An effective mission and vision aligned to our financial reports in future gives us a better chance of knowing how well we are doing — how much have we spent on youth, women's programmes and on ministries. It would be effective to be able to present not just a clear direction vision and mission, we would have something to guide our financial reports instead of giving us the conventional accounting report. That can come as well, but more useful financial reporting would be a report related to our activities and organisational performance. It is difficult to do programme priorities here, but I wonder if in future we could consider that a direction is presented to us, which we can re-work throughout the meeting. The Moderator asked the groups and committees concerned to take on board these thoughts and suggestions.

Resolution No. 81: Moved, Seconded that we receive the financial report. CARRIED.



17. Topic Paper 1, Partnership of Women and Men in Christian Ministry

17.1 The Deputy Moderator introduced Dr. Jovili Meo as the former Principal of the Pacific Theological College, and a former PCC Executive member. His wife, Lisa, who was unfortunately not able to attend the Assembly, was Coordinator of Weavers, playing a major role in promoting women in theological education. They are now resident in Australia.



17.2 Bishop Hala'api'api, as leader of group B2, asked what resources are given to those two groups who do not discuss one of the four topic papers. The General Secretary explained that some groups will cover the topic papers, others will pick up on issues that come from the floor and from the reports. Mr. Tevi stressed that the challenge is for the topics of working groups to be reflected in the plenary discussions. That is how the programme was devised.

17.3: Dr Meo apologized that Lisa was unable to come but she sent her regards to all at the Assembly. He told her that this paper is not complete without her standing by his side at this time as they have been together in the ministry for the last 38 years. In all his inductions, he has asked that Lisa be inducted with him. He referred the Assembly to Document F, plus a supplement distributed after lunch. Dr Meo said after receiving their Assembly papers learned he that their topic was the one above and not "Partnership from the Pacific Perspective" although the two are closely related. He said the supplementary paper explains how they have travelled together for 38 years, and why he says that Lisa is a feminist. The supplementary paper will assist and focus on the topic and the discussion that will follow. He apologised that the footnote order was disturbed in e-mail transmission, and these will be corrected in the final report. (See Appendix VII for Dr. Meo's paper.)

17.5 The Cook Islands Christian Church and the Cook Islands Catholic Church, as hosts of the Conference and on behalf of the people of the Cook Islands, made their presentation to the donor partners.

18. Launching of the Decade to Overcome Violence

The Moderator asked participants of the PCC to think seriously about the violence that is happening in each of our countries in its different forms as we launch our **Decade to Overcome Violence in the Pacific**.

18.1: Mr. Tevi said at the 8th Assembly of WCC in 1998, at which the Pacific churches were represented, it was resolved that the next decade should be one to overcome violence. This decade has already been launched in other regions of the world. It was decided that this Assembly was the most appropriate place to launch the decade in the Pacific. This is not a decade run from Geneva. Each region experiences violence in different ways, and therefore each region is challenged by the WCC 8th Assembly to set its own agenda for its programme. (Refer Appendix IX for presentations from the Launching of the Decade to Overcome Violence). At the end of the presentation Mr Tevi displayed some of the material WCC has produced to promote the Decade, including:

- i. A study guide, "Why Violence, Why Not Peace?" which will be sent out to participants;
- ii. Posters to hang in offices, homes, etc;
- iii. Another poster supporting WCC member churches' bid to end the illegal occupation of Palestine, supporting a just peace in the Middle East.
- iv. The book "Overcoming Violence: WCC Statements and Actions 1994-2000;"
- v. T shirts; and
- vi. A bag which reflects the decade with its logo.

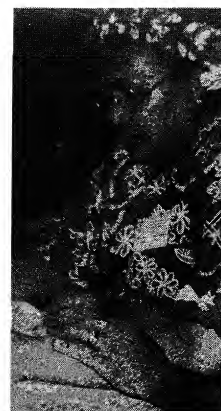


18.2: The Moderator launched the Decade in the Pacific saying:

"Members of the Assembly, we have heard the challenge of the Decade to Overcome Violence. We have heard that we are called on not just to be peacemakers but to go further: to name, confront and overcome violence in all its forms. We have also heard our own delegates speak about the forms of violence we experience in the Pacific — and there are many more. On behalf of you all I launch the Decade to Overcome Violence here in the Pacific. May God's Holy Spirit be with us as we confront the forces of darkness — the manifestations of violence — as we are determined to overcome violence."

18.3: Cook Islands presented a drama and action song based on the Footprints story.

18.4 Bishop Rini reminded delegates that each region decides what to do, and is challenged by the WCC to set its mind heart and energy to determine how best we can overcome violence in our region. Prayer.



DAY FOUR

Devotion Cook Islands women.

Prayer:

Reading: Matthew 16:24–28

Song and Prayer.

The Moderator thanked the Catholic Church for the morning's devotion.

19. Bible Study

13.1: The General Secretary introduced the Bible Study leader, Mrs Canny Aratangi from the CICC. Mrs Aratangi was at PTC with her family and served on the Ecumenical Women's Committee for some time. When she returned to Rarotonga she assisted the PCC women's desk implement programmes in Rarotonga and other parts of the Pacific. The family has recently returned from Australia.

Mrs Aratangi brought greetings from all the women and men of the Cook Islands, especially the members of the CCIC and the Roman Catholic churches. Her Bible study is entitled "The Brokenness of Family Relationship" and is based on Genesis 4:1–12 (see Appendix X).

19.2: The Moderator thanked Mrs Aratangi for her inspiring message, saying she had again reminded us of the mission of God and of Christians today — spiritual transformation.

19.2.1: Rev. Mohenoa thanked Mrs Aratangi for her wonderful sharing of the scripture. He asked whether she thought there was any hope for the Cains of today, saying he himself lost his family ten years ago and every time he goes to the pulpit to preach his heart breaks. He believed the workshop she referred to could benefit his church in Tonga. Mrs. Aratangi responded saying that the body of Christ is responsible not to refuse or reject the Cains in our community and church, but to embrace them as part of the community of peace. The workshop facilitators were from an NGO. To speak the language of the body in their community is still a cultural *tapu*, but the church is encouraged to speak this language because only then can the young people be comfortable when they hear such issues. We don't have to use that language in the pulpit, but it is necessary in a workshop during dissemination of information that we speak the correct language. That was something that impressed many of our community because for the first time the *tapu* thing was brought out into the open and accepted.

19.2.3: Ms Tevi, referring to the speaker's comment that PTC is lacking the transformation of the heart, expressed concern that the Assembly hadn't had a chance to hear what is happening in PTC. She asked how we can improve the transformation of the heart at our highest theological education. Mrs Aratangi responded from her own experience. She said it happened for her when she first prayed the prayer of the sinner, which was even before they went to theological college. She felt something for the first time that she didn't understand and was afraid to tell others about. Up to the time they were ordained as ministers, serving as principal of a theological college, and



serving under the position of General Assembly she knew Christ but not personally. It took 44 years for her to receive Christ. That is one way she can answer the question. There are many, even some ordained ministers, who are religious, who know the Bible front to back, but don't know Jesus. She believed that PTC and PCC should consider this. The issues the Assembly is addressing are important, because they are affecting our lives, but if we look at the theme for this Assembly, "Come Holy Spirit weave us together in your peace," the Holy Spirit does not weave the physical things, it weaves the Spirit — the transformation within that we are all looking for. Mrs Aratangi said when she received Jesus, she cried for the wasted years during which she thought that she was a child of God. Perhaps she was, but not within. She did not deny the importance of theology and academic study at PTC, but transformation and theology should go together. She found that her being a new creation and the theology that we have works well for her. For her this should weave together, our being transformed from within and our knowledge and theology that helps us interpret the word of God.

19.2.4: Dr. Meo thanked Mrs Aratangi for the study and, as a former Principal of PTC, agreed with her on the importance of spirituality in the life of a person and in nurturing the students. He said spiritual formation is an importance aspect of any theological education or any Christian. However, he believed that the challenge to emphasize spirituality in those formative years is not only to PTC but also to the theological colleges of our different denominations in our countries, Dr. Meo quoted a non-Christian professor who talked about the three 'H's,' the knowledge of the head (academic), and the knowledge of the hand (skill) that is now influencing and ruling the world. But he said perhaps the challenge to all Christians today is the third 'H,' the knowledge of the heart. Dr Meo said in his Methodist heritage even John Wesley did not become a Christian until after many years of theological training and mission service. On that important day of 24 May 1738 Wesley realised he became a Christian. Dr Meo said to look at PTC as the pinnacle of theological education in the Pacific, and a place where we are to concentrate on spirituality is good, but the theological colleges of the Pacific, where we are grounded, is the place where formation takes place. PTC has a different orientation, an academic orientation up to PhD. level. People come to PTC from different denominations and so have different ways of doing spirituality but they did not ignore spiritual formation when he was there; they thought it was important.

19.2.5: Bishop Hala'api'api thanked the speaker, and asked "Where is Abel today?" He disagreed that Abel was a martyr, because we don't celebrate his day. He asked us to have another look around and ask — are we really weaving with the Holy Spirit or are we weaving with Satan? He said it is easy to weave with Satan, and then the Holy Spirit comes after, when the damage is done! He said on the drive from the airport to Nuku'alofa in Tonga, one can see many lovely church buildings; we see them on Sunday when they say 'we won't swim, but have a day for worship.' Anything to do with the land, there must be somebody going to die. Come to Fiji and it is the same thing. All the lovely Methodist Christian people say, 'We are weaving with the Holy Spirit,' but when it is anything to do with the land, or to do with the Indians, where is the Holy Spirit? The poor Indian's lease is terminated. It is the same in Samoa, where their lovely churches are better than our churches, but what happened when they killed the person — where is the Spirit in Samoa? Two weeks ago in Solomon Islands they killed a fellow by dragging him on the grass and then shot him. After the poor fellow died, we say, "Let us weave with the Holy Spirit." Where is Abel? Moderator, members, there is a challenge here for us today. We jump on PTC, jump on the whole world; why don't we ask 'where is my brother?'

19.2.6: Ms Fatiaki, thanked the Bible study leader for touching our hearts this morning. She commented on transformation, saying that when a person is a newborn Christian it will show in their life. We can preach the gospel from the pulpit and in our homes, but if it is only a matter of the head and not from the heart, then it will not show in our lives and our example to others, especially our youth. When they have respect for our ministers and heads of churches, but see a different example, then they are lost and confused. Ms Fatiaki thanked Mrs Aratangi for the example she has given us, saying when we all go home we, who call ourselves Christians, need to look at ourselves again, and ask are we really spreading the good news? It is a great challenge. God is a God of love and he forgives sinners; when we make a mistake and we repent then he receives us in his loving arms.

19.2.7: Rev. Ratuveli agreed with the presenter that God is a great Counsellor. God is asking the Cains, "Your brother's blood cries out to me from the ground." Listening to Fr Hala'api'api — we have been here for the last few days as PCC Assembly, what are our responses to the Cains and to the question, "Your brother's blood cries out to me from the ground." How do you see that from the perspective of a Christian and as PCC? Mrs. Aratangi said it is a tough question. When the blood cries from the land, she felt we have reached our limit; God deals with that.

Maybe for us the reconciliation, the repentance is important, even if we cannot go to that extreme where the blood is in the ground crying. Blood in the ground may be beyond our reach, but we can do the forgiveness where we are, because when we forgive, God forgives us. It is us that matter then; God is already dealing with that blood. It is the Cain that matters for me and reconciliation and repentance is the key to everything.

19.3: The Moderator thanked Mrs Aratangi again for leading the Assembly Bible Study. The General Secretary explained the day's programme, saying after topic paper 3 we will deal with the PCC By-Laws and break into groups after lunch.

Moved, Seconded that we accept the changes to today's programme.

20. Topic Paper 3: The Church and State Relationship

20.1: The Deputy Moderator introduced the next speaker; Rev. Dr. Mikaele Paunga, a theologian and Dean of the Pacific Regional Seminary. She expressed gratitude that he responded to PCC's request to talk on the topic of Church and State Relationship. (See Appendix XI). Fr. Mikaele introduced a song he had composed during the Assembly, inviting the Holy Spirit to come into our midst.



20.2: Bishop Bryce said he wished to correct one statement made by Fr Mikaele. As one of the church leaders in Fiji he wanted to make it known that the church leaders in Fiji issued statements after the 1987 coup. The President of the Methodist Church (Rev. Caucau), Archbishop Mataca, the Rev. Bruce Deverell of the Presbyterian Church and he signed statements in which they spoke out as churches against what happened in Fiji. This can be checked with the records of the FCC and the Fiji Times. Bishop Bryce said they were aware of statements made from Bishop Finau from Tonga. He had the right to make those statements, but we felt the church leaders of Fiji made our statements from within. Other church leaders who made statements in Fiji include the PTC and the PCC. It is important to correct the statement Fr Mikaele made, so that all of you who are church leaders in your nation will not just sit back and do nothing about what happens in your country. Fr. Mikaele thanked Bishop Bryce for his correction.

20.3: Ms Lini congratulated Fr Mikaele for his very enlightening study of the state and politics in the Pacific and for linking it internationally. She asked Fr Mikaele and the delegates how we can link the visions for Pacific communities and the philosophies of our good and wise church leaders with the political arena. The alternative, she said, is to stay outside and address that arena if we say church leaders should not go into politics. Ms Lini said she has always believed that government, tradition and Christianity all come together because that has been our way of life before the Western religion reached the Pacific. In our previous traditional ways in Vanuatu, politics was only played by the leaders, who knew how to play politics; it was not played by everyone else. And politics was not in the front, politics was always at the back. One was first a member of a clan, a family, a tribe, aligned to the land, and when there is a meeting then the chief would, if he needed to, pull his political arrow out from behind, shoot it and put it back and leave it there. Politics is so confusing today as we don't relate it to our indigenous systems, but rather to Western politics. Mr. Mikaele responded saying Bishop Finau was successful in conveying the church's message into the political scene. He also said there is the media; newspaper, TV and radio and also personal conversation with the politicians. Bishop Finau used all those channels.

20.4: Rev. Sevaetasi: thanked Fr Dr Mikaele for the paper. He wanted to comment on the story of Tevita Tiare beginning on page 3 of the paper, who asked the question "What is the role of the church?" Rev. Sevaetasi thought a better question for church members to ask is, "What is the role of the Spirit?" He said we should not see ourselves as Anglicans, Catholics, Methodists but let us seek the Spirit, and, as our theme rightly says, whatever our histories we seek the Spirit. He agreed with Fr Mikaele that Bishop Finau had the Spirit. If we can experience living in the Spirit that will bring glory to God's Name. Fr. Mikaele's response was to remind the meeting that the Spirit doesn't have a body, the body is his church, and it is in the church where the Spirit works. He said he cannot see the Spirit without the body, which is the church.

20.5: Rev. Kolia recalled the words of Jesus when he referred to a political leader as a fox, and asked if Fr Mikaele thought Jesus was a threat to the political leaders of his time. Rev. Kolia also questioned the importance of relationship, for example the time Jesus was approached by a parliamentarian, Nicodemus, and Jesus tried to establish a relationship with the politicians. Rev. Kolia believed that if we separate ourselves from the politicians, there will be a gap, and who will bridge that gap? He said relationship is in the heart of Jesus' mission. Another example of Jesus trying to establish relationship is with the woman at the well. Rev. Kolia asked what can we do to strengthen the relationship between the governments and churches. He also believed that the churches have been utilised by the politicians, and asked what we can do about that. We cannot escape the modern issues; as Martin Luther King said, if we do not touch the issues of our times when we are preaching, we are not preaching the gospel at all. Fr. Mikaele agreed that Jesus was a threat to the politicians, which is why he was crucified under a sign reading “King of the Jews”.

20.6: Rev. Puloka, in thanking the speaker for the paper, described himself as a good friend of Bishop Finau. The Bishop cut across the ecclesial borders. One day when we were together in his house, he said the first thing to do is to invite the Christo into Tonga, into Papua New Guinea, into Rarotonga, etc — Bishop Finau was quite comfortable with the Christo being a Tongan, being his own brother. Secondly, said Rev. Puloka, from his own reading and experience, which is a good teaching of our morals, dogma, basis of faith, experience is not borne out on a golden plate, nor an abstract tableaux but is deeply rooted in the human consciousness. What it means is that there are things we can do, such as to be the prophetic disturber, as the speaker well said. The Pacific church is firstly to disturb the world, and secondly to be the pastoral comforter.

20.7: Rev Ropeti congratulated the presenter, saying he touched well on the history of Christianity and on the life of our brother Finau. Her concerns are with the present, and how do we as leaders of the Pacific stand in the light of all that is happening. When politics is mentioned, we immediately think of the government and the leaders. She asked the Assembly to think how politics and the state affect the lives of our common people, those in our parishes and the lawyers, judges and parliamentarians who also in those parishes. Why go all the way to fight in the government, there are issues that affect our people that we need to look at. In Aotearoa NZ it is housing for our Pacific Island people; land issues for Maori, Solomon Islanders and Fiji. We should influence the justice system — restorative justice can happen — this is how the church can be prophetic. She wanted to raise the cultural things, and ask where are the politics born from the land. Fr. Mikaele responded saying it was a valid point and we have to educate our parishioners. Perhaps we should do this at schools with our teachers, but especially be aware of parliamentarians that belong to our parishes.

20.8: Mr. Tudreu introduced himself as a lay man and a civil servant in Fiji. He reminded the Assembly of the stories of Joseph, Daniel, David, and Solomon who conducted worship and became Prime Ministers after being men of worship. He believed ministry should deal with politics of unrighteousness in the system. It is time that ministry verses activism should be separated. The pew Christians are a result of too much preaching and less ministry. We need to wake up the system, maybe a new ministry to bring in a new revolution of morality of the systems. He works in the Ministry of Reconciliation and Information in Fiji. The media lionises activists. He believed the role of the church is to make the media work for the church, and develop capacity in the media so we can be heard. A revolution in the communication industry is needed. He congratulated the presenter for a provocative address. Mr Tudreu said he has seen two coups in Fiji, and is grateful for the ministry of the churches, but he would like to see the churches deal more visibly with the ministry at leadership and service level. He asked the speaker how this could be done.

Fr. Mikaele said that the Old Testament examples have been fulfilled by Jesus Christ, and asked Mr Tudreu what we mean by church — the hierarchy, or all of us because both are the church. We would like the hierarchy to speak as the official representation of all of us. But as the civil servant works in his department in Fiji, he is the church, along with those who work there with him. What are we doing about it? . We, as the hierarchy, can do our part, but the members must also do their part. He said Mr. Tudreu is there already in a very important position with his moral qualities as a Christian. All who are in government and Parliament should carry out their Christian duty to the nation and stop blaming the leaders for not speaking out. We need to work together.

20.9: Ms Tevi asked Fr Mikaele, as the dean of the seminary in Suva, what would be the content of a relevant educational curriculum for Pacific countries today to make real the Kingdom of God. One of the exciting times of

PCC was when they were working towards political independence in the region. After independence the Pacific nations have had the honeymoon period, and now we come to the reality. She believes that we are looking for the identities of our countries, and the church should play a prophetic role in that search. As an educator she would like to begin from the pre-school curriculum upwards — how do we think theologically in that direction? Fr Mikaele said he was glad that the General Secretary of SPATS is present because SPATS has a course on contextual theology, the objective of which is to try to make our theology relevant to today's context. PTC has been on this since the 1970s. The SPATS contextual theology programme is part of the curriculum of theological colleges, including the Seminary. Fr Mikaele said they also have courses on modern social issues such as human sexuality — recently SPATS had a seminar on AIDS, and we hope to include that in our school curriculum. The church needs to do that at theological level and at cultural, social, and education levels. All the Seminary courses are geared towards relevancy to the modern Pacific society.

20.10: Fr Api raised the question of the place of SPATS in the Assembly. We hear about these new challenges in the Pacific. We address the problems to the church and their leaders, and the church as a whole. Fr Api said we need to realise the new challenges needs a new vision of leadership in the Pacific. Whether it is from outside or from the inside we need that vision. Our theological colleges throughout the Pacific train our leaders to become modern day theologians and help their churches to move forward and face these challenges. New leadership comes from the theological colleges. He pleaded with the Assembly to hear SPATS and where the theological colleges are at the moment. Fr Mikaele responded saying SPATS plan to conduct seminars on contextual theology throughout the Pacific. There should have been one in Tonga in August, but that was deferred; there is one planned for Fiji and one in the northern group. The theological schools are aware of what is happening. SPATS is doing their part. There was an earlier discussion on theological education and spirituality, and we need to have a holistic approach. If we miss out on the academic serious research which will help us analyse our situation, our spirituality will not be holistic. He thought SPATS was doing very well so far and congratulated them for their leadership.

20.11: Fr. Mikaele apologised if he said anything that has hurt anybody, and he apologised again to Bishop Bryce, and hoped he will forgive him in the Name of the Spirit. He hoped he had not hurt any Fijian, saying the Spirit works in different ways. He asked the Assembly to sing again with him:

Holy Spirit come,
Weave us together in peace
Fill us with love, Give us the light
That shines forth as Islands of Hope.

20.12: The Deputy Moderator thanked Fr Mikaele for his presentation.

21. Topic Paper 1: Ecumenical Cooperation and Development

Mr. Leva Pat explained that the presentation will be done between PCC and WCC. PCC will look at the regional and national aspect of cooperation and development, and the WCC will look at both regional and global. He raised a point from the Bible study this morning; the spiritual formation and conventional approaches. This is a new concept that we should address, both the spiritual and the traditional paths can go together and be alternatives for our Christian people. (See Appendix XII for this paper).

Questions and clarification:

21.1: Rev. Reuben said he was thankful for the lengthy presentation, but asked the facilitators and advisers to say we, rather than the church as we are the church.

21.2: Fr George Robo thanked the two speakers for their reports and asked what is their advice on safekeeping the valuable records of the church.

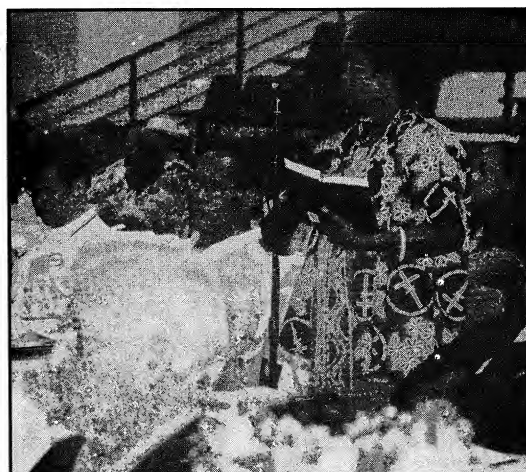
21.3 Fr Api observed that the reports told stories of projects being funded by overseas partners and WCC. He asked

how member churches are doing with ecumenism and whether it is time to review ecumenism through a conference to look at the way we are now and our future together.

21.4: Rev. Kolia said in the recent Associate NCC meeting in Geneva, the General Secretary of the WCC emphasized the concept of wider ecumenism including inter-faith dialogue with non-Christian religions, and the need to respect other faiths. He asked what the Assembly thought of this, especially in our understanding of the Great Commission and the challenge to go and make disciples?

21.5: (Unidentified youth from Fiji) reminded the Assembly of the regional youth camp that is going to be held in Fiji. She hoped this will be time for our youth to be on the same path as the rest of the Assembly. The theme is 'making disciples'; handouts are available at the Assembly and invitations have been sent out.

21.6: Dr Meo spoke on the importance of getting PCC and the Pacific Desk closer together. He hoped they will have more time to dialogue so we can have a closer cooperation of programmes that they are presenting throughout the Pacific. He was disappointed that The Island of Hope issue does not appear in the reports from the PCC Moderator or General Secretary. He believed this initiative should be pursued and become part of the vision of PCC as it is important to counter economic globalisation in the Pacific. Dr Meo said he coined the Island of Hope words at the Nadi 2001 meeting. He is happy that SPATS is talking about contextual theology in the curriculum of their schools, but wants PCC to consider re-establishing an Education Desk at PCC. He raised the issue of PICEC which goes back to grass roots level from Sunday school on, and curriculum for our schools to teach children the concept of the Island of Hope up to secondary schools and theological colleges. With this broader understanding he believed that, and small as we are, we can fight these giants by working together.



21.7: Rev. Banivanua agreed that ecumenism needs to be addressed. SPATS had a seminar at their last council meeting, asking what form of ecumenism is needed in the Pacific today. He also wanted to correct what was said about SPATS and PTC being invited to give a brief report about their work, as they were not. Rev. Banivanua said he would be glad if at least PTC be given a chance to report because they have been involved with PCC. When we talk of ecumenism maybe our organizations are a problem, and we forget each other but this is not the sort of ecumenism we want to promote.

21.8: Justin from Pohnpei said he asked the youth animator to include him in the group to discuss ecumenism because he wanted to learn more about this topic. He understood it to mean bringing all the churches together regardless of denomination. He has tried to do that on his island but their council won't approve it. He requested the presenters to write to them to say this really works.

21.9: Rev. Koria asked that the presentation be printed for the Assembly as a record. He said it is good to talk about ecumenism in this kind of forum but he believed that if the spirit of ecumenism is to be nurtured and promoted in the Pacific it must primarily be promoted in our theological schools. This is where PTC as an arm, element, and instrument of PCC ought to play a part. He understood that PTC is a child of PCC and he was sad that the agenda does not include PTC. The same is true of SPATS because most of the member churches of PCC are also members of SPATS through their theological colleges. That is another forum where the concept of our ecumenical journey could be further birthed and nurtured within the region. He also wanted to hear a report from PTC about their ecumenical journey.

21.10: The presenters responded, Rev. Leva saying that there is a committee set up to look at the structure, vision, mission and values and he hoped that they can vision out something from what is shared from day one until now. Mr. Tevi responded:

- To Rev. Reuben saying he addressed the church leaders, and it is understood that we are the church. The reality is that in many cases the 'we' cannot be heard. We would like to be the church together but how do we do this — how can we be more accountable to our congregations, to the ecumenical movement and the Pacific at large?
- Mr Tevi asked Fr Robo to approach him some time when he could share the little he knows and put him on to the right sources regarding preservation of documents.
- Concerning ecumenism in the Pacific, Mr Tevi said perhaps one vision is for PCC to focus on the issues at a regional level; and another vision is for the church to be advocates/defendants of the marginalised, excluded, and the poor.
- Mr Tevi understood interfaith dialogue is not about the conversion of the other, but the understanding of each other. The conversion and going to make disciplines is a different aspect and is addressed in a different way. The General Secretary of WCC was alluding to understanding Islam as a religion that influences the lives of a lot of people in the world; it is a dialogue about understanding where people are coming from, and not about conversion.
- Mr Tevi said he tried to give a true picture of the strong and open relationship between PCC and WCC. The Assembly challenges us to be more cooperative, taking Pacific issues to a further level. We will rise to the challenge and mandate that you, the churches, give us.
- It is the sincere desire that the Island of Hope is considered seriously at this Assembly. Most of your church leaders were at the meeting in May 2001 and endorsed the Island of Hope as the Pacific's response to economic globalisation. We have a song, we have a title, we have a region, this is the beginning and it depends on you to take it forth. If the mandate is given to PCC to pursue the objective and vision of Island of Hope the Pacific region will then be the first region in the world to action an alternative to economic globalisation. Imagine that us, the Pacific, the liquid continent, containing the smallest land mass proposing an alternative to economic globalisation! We have always been the first region adopting changing and implementing economic issues at WCC. What it needs now is the mandate. In the ACP group, there is a well-known stereotype. The Africans do all the talking, the Caribbean also do the talking but are more eloquent, they think they can talk. The Pacific islanders are the one that do the walk; in every important commission, sub-group, sub-committee the ambassadors of the Pacific have always been the ones to lead ACP. He asked the churches to do the same.

The General Secretary explained that the Pacific Desk, the Moderator and the General Secretary had agreed that their reports would not discuss the same issues, and so the Island of Hope issue was left to the Pacific Desk report. The working together of WCC and PCC on programmes is important. PCC and WCC understand that if WCC continue with their programme and do not integrate with PCC it will be hard for churches to own and follow up an issue as their programme. Perhaps PCC and the SPATS and PTC Councils need to discuss how we can allocate time for each other on our Agendas to share our concerns. Our Assembly Steering Committee will see whether we can allocate time for their reports this week, but one of the reasons for our tight agenda is that this is the first time we have only allocated one week for Assembly. Previous Assemblies had two weeks.

22. The By-Laws of the Pacific Conference of Churches

The General Secretary explained that the By-Laws revision was the work of the Executive Committee, assigned to them by the last Assembly. The Executive have the full power and authority to do the By-Laws. We present to the Assembly the work that has been completed and endorsed by the Executive in 1999, and on which we are acting. Some of the changes approved in the Constitution are already written into the By-Laws.

23. PTC Research Project: "Modernization Processes and Religious Revival in Oceania"



The Moderator invited Rev. Dr Fele Nokise, Principal of PTC to introduce the presenter, Dr. Manfred Ernst. Dr Nokise informed the Assembly that Dr. Ernst is a member of the Evangelical Lutheran Church of Germany, from Westfalia. He first came with his family to the Pacific in February 1991. He was based at PTC and mandated by PCC to undertake a research which was published by PCC as *The Winds of Change* in April 1994. He returned to Germany for further work but in August 1998, came back to PTC as the Project Manager of the college and part time lecturer. In the middle of the year 2001 a new contract was mandated for Dr Ernst whereby he spends 50% of this time as Project Manager and 50% as the Research Coordinator of the project he will describe to you tonight. Manfred is a political scientist and social analyst, deeply committed to issues affecting the church and the Pacific region.

Dr. Ernst thanked Rev Dr Nokise for his introduction, and the PCC Executive for providing an opportunity for him to introduce the project "Modernization Processes and Religions Revival in Oceania" to the church leaders and Assembly. (See Appendix XIII)

Resolution No. 82: Moved and Seconded that we received Dr Manfred Ernst's paper. CARRIED.

Questions and clarification:

23.1: Rev. Puloka acknowledged with gratitude the research of Dr Manfred Ernst and his group. He has followed closely the first research *Winds of Change*, and he has recently been interviewed in Tonga by the current researcher from USP. He asked whether the questionnaire was designed by the group, or did it originate as a sequence of the *Winds of Change*, and did the questionnaire identify the age groupings of interviewees. Rev. Puloka asked how 'youth' is defined and did the questionnaire ask the interviewee why they changed their denominational allegiance. He believed there was need for Pacific Islanders to do further research specific to their own countries, and asked whether they would have access to funds?

Manfred responded saying they did not work with a particular questionnaire but planning guidelines was part of the group process so the results would be comparable. They were looking for qualitative rather than quantitative research; therefore they will not ask exactly the same questions to each person within the different groupings. The research called for interviews from mainline church leaders, NRG church leaders, and converts to NRGs, and included talanoa sessions with women and youth groups. All interviews are taped and then transcribed. The outcome will be a few thousand pages of valuable primary information which will be stored as resources in the PTC library.

Responding to questions on continuation and capacity, Dr. Manfred agreed there is a lot of capacity for research among Pacific Islanders, but what is missing is systematic training in sociological research on social economic and political problems. Funding for such projects is always available, and PCC and the Pacific Desk may offer to help would-be researchers approach donors and write sound research proposals.

23.2: Rev. Reuben thanked Dr Ernst for his professional approach to the project. He asked why only Islam is targeted and not Hinduism, saying in Fiji there are 300,000 Hindus. Dr. Ernst said they want to try to verify that if there is a relation between NRGs and Christianity then there should be no reason why Muslims or Hindus in Fiji should have same problems. If they don't, there must be a particular reason. We are trying to find that out with the help of an expert in Germany and, if he has the time, to also include Hinduism would be useful.

23.3: Rev. Karl Whiteman was concerned that the research included Mormons with Christian churches. He believed that as they don't go by the Christian Bible, they are a cult. Rev. Whiteman also asked the reasons for the growth of these new movements, whether they more proactive than the mainline churches, and whether they are attracting young people. Dr. Ernst said categorisations are very difficult. Baha'i doesn't come out of a Judeo/

Christian tradition. Fiji is the only Pacific Island nation with a significant Muslim population. He said he doesn't use the terms 'sect' or 'cult' because that is often very misleading but prefers to use the terms 'new religious groups' or 'movements'. The Mormons clearly have some background in the Christian tradition, and still use the Bible as well as the Book of Mormon. Whether we like it or not, the Mormons in the South Pacific represent a major church and, in some islands, are members of national councils of churches. Our focus is to find answers to the questions Rev. Whiteman raised. We established some answers in *Winds of Change* will do this again in the new project. When we know why these groups are growing we can take action.

23.4: (Unidentified from CCC Samoa) thanked Dr Ernst for his research and queried the source of and procedure used in obtaining statistic. He wonders whether the church leaders gave him the information. The findings are sad and challenge the church's future. Manfred said in the case of Samoa they were fortunate to have the most reliable information—a population census which covers the past 10 years. The churches have their own statistics, but 10 years ago when he compared the figures provided by the churches with the figures provided by census he found the population of Samoa had doubled! Once the new project is finished and published he plans to have a major consultation inviting all churches to look at the results and plan a response to the findings.

23.5: Pastor Sam Vusi acknowledged the study of Dr Ernst which raised a lot of concern to mainline churches and challenged us to reconsider our approach to ministry. He asked who would undertake research in Vanuatu, and whether a ni-Vanuatu researcher could be included in the team. He believed that nationals will do the studies differently to those from outside the country.

23.6: Mr. Willie John asked, out of courtesy to our hosts, to defer the discussion as people have gathered for the youth concert.

Resolution No. 83: Moved and Seconded that the discussion on this topic be deferred.

The Moderator said she was aware of the time, I agreed to bring this session to a close. She asked Rev. Samson Loa, from the Uniting church of PNG to move a vote of thanks to our presenter.

23.7: Rev. Samson Loa said Dr Ernst Manfred has given us a wake-up call. The reality is that our young people are leaving us, and so the research is timely particularly on religious revival. Rev. Loa described himself as a fruit of that revival but he is still with the mainline church, although he has been tempted to move out. The figures quoted about Samoa are reflective of his own country. They had a census two years ago, and when he received the results he was stunned to see the decrease in the membership of the mainline churches, and that 68.5% of the membership of the United Church is under 29. He realised their ministry may not be geared to their prime audience. He prayed that the research results do not make us defensive but that we take the matter to heart. He called on PCC, the theological colleges and all other agencies to face reality and ask whether we are ministering to our people or not. In thanking Dr. Ernst, Rev. Loa prayed that the church leaders would fully support the project and looked forward to the visit of the researcher in PNG, and to the publication of the research findings.



DAY FIVE

Devotion: Cook Islands Youth

Song: "Into My Heart"

Reading: Matt. 5:1-12

Prayer.



24. Bible Study

(Refer Appendix X)

24.1: Rev Ropeti thanked the leader and group for their sharing. She said the assumption from the presentation is that we know who God is — Father, Son and Holy Spirit. She said she was not sure if we have a common understanding of that God. Perhaps some will say, "You are a Minister, you know who God is," but she asked this question because we preach God from the way we reflect in our studies but we act out differently. The response from presenter was that she could only express how they, the youth, feel about God Almighty, and their understanding is that God is a loving Father, and that God represents our Lord Jesus the Son and the Holy Spirit.

24.2: Rev. Pihigia said he was wondering if Paul asked Timothy, is he married? It is an issue raised by the young people in pre-Assembly. Do we have harmony if the church leaders ask the young people, "Are you married?" If we have peace and wholeness in mission, and talk about partnership in mission, are the young people fully accepted in the mission of the church of today? The presenter responded saying that God has selected each one of us for a purpose. If we place ourselves in a situation where the life or soul of a person is at hand, they wouldn't be asking you whether you are married or not. The question is have I saved that soul, done something for my neighbour, for my village, for that man that I see drinking every day, the young person in jail for half of his life? That is the greater calling for you and I; the Great Commission that Jesus gave his disciples to go into all the world, teaching and baptising in the Name of the Father, Son and Holy Spirit. The presenter believed, as fellow servants of Christ, whether we are married or not married, God has a calling for us. Marriage is secondary and the most important thing that we must remember is God's calling.

24.3: 'Ofa Sikalet said that sometimes we talk about peace but it is an abstraction. We see God as the man of peace but we forget that we ourselves must experience peace. One cannot understand or talk of peace until one tastes the 'peace-ness'. From there, God can work.

24.4: The Moderator invited Justin David from Pohnpei to move the vote of thanks to the Cook Islands Christian youth for the Bible Study.

24.5: The General Secretary asked that after lunch the greetings from other donor partners and members be given, and the new membership from Chuuk be considered.

**Resolution No. 81: Moved and Seconded that the amended programme be accepted.
CARRIED.**

24.6: Ms Gegeyo, representing the Nominating Committee advised the Assembly that nomination forms were available. She sought clarity from the Moderator, the General Secretary or the Assembly as to the requirement for

endorsement of the church, asking if a nominee has been nominated by a member church or NCC does he/she have to be endorsed by his/her own church? If this person has been nominated and not endorsed by his own member church, can they be endorsed by another member church or NCC? The General Secretary said the practice at previous Assemblies is that member churches can nominate people from another church, but the endorsement must come from the nominee's member church. The same is true for nominations from NCCs — the nominee's member church must endorse their nomination. We are talking, of course, about official delegates to this Assembly.

Ms Gegeyo asked "Does that mean that if a nominee is not endorsed by his/her member church the nominee does not qualify?" The General Secretary said that was up to the Nomination Committee, but what she outlined has been past practice.

24.7: (Unidentified) from PNG asked the Moderator to note that 16 September is the 27th birthday of Papua New Guinea and he would like to give thanks to PCC for their solidarity with PNG. He thanked all member churches in the Pacific for their prayers and support. They have had a volcanic eruption, an earthquake more powerful than that which devastated Rabaul in 1998, and he requested continued prayer for the government, churches, children, youth and all people of PNG.

25. Greetings from Partner Churches

The Moderator advised that two more of our partners had arrived and invited Dr. Sabine Plonz of EMW in Germany, and Rev. James Haire from the Uniting Church in Australia to give their greetings (see Appendix II). Rev. Haire presented PCC and CICC with gifts of Australian Aboriginal art. The CICC presented Dr Plonz and Rev. Haire with cultural gifts.

The Moderator invited the Principal of the Pacific Theological College (PTC), the General Secretary of the South Pacific Association of Theological Schools (SPATS) the representative of Pacific Concerns and Resource Centre (PCRC), and the former Pacific Desk Secretary, Mr John Doom, to bring their greetings (see Appendix II).

26. Appointment of Executive Committee

26.1: The General Secretary reminded delegates that the purpose of their Meeting with Churches is for them to nominate their PCC Executive Committee members. It has been agreed that our membership will come from large, medium and small churches and NCCs, so delegates will meet in these groupings.

26.2: The names of the new Executive Committee were tabled as follows:

Moderator

Deputy Moderator

General Sec PCC

President Oceania WCC

Principal PTC

Executive Secretary of WCC Pacific Desk

Large Churches:

Dr Paulo Koria, Congregational Christian Church in Samoa

Fua Singin, Evangelical Lutheran Church in PNG.

Medium Churches:

Mrs Joy Jino, United Church in Solomon Islands

Rev. Burieta Karaiti, Kirabati Protestant Church

Small Churches:

Rev. Jude Samson, United Church of Christ in the Marshall Islands

Rev. Matagi Jessop Vilitama, Ekalesia Niue

National Councils of Churches

Dr. Sekuini Sevaetasi, National Council of Churches in American Samoa

Rev. Pahetogia Faitala, National Council of Churches in Niue
CEPAC
Bishop Stuart O'Connell, SM
Francophone
Waimalo Wapotro Luepak, Evangelical Church, New Caledonia
Women
Rev. Watelaite Ratuvi, Methodist Church in Fiji & Rotuma
Youth
Miss Michaeline Kowih, CEPAC.

26.3: Dr. Meo said while the election has been done correctly, he questioned whether it was fair for one of the smallest churches in the Pacific (Ekalesia Niue) to have two representatives on the Executive. He suggested we reconsider how members are elected to the Executive. The Moderator said they hoped that the NCCs would follow tradition in choosing their representatives from churches that are not represented through their family groups. Next time we should consider that, but meantime these are the choices of the families of churches. She invited the floor to discuss this matter further.

26.4: Rev Loa said during the process of receiving names, one particular group came with the idea of proxies, while other groups did not entertain this. He asked for a ruling on this. The General Secretary said the assumption is that those who are named have confirmed their acceptance to serve, in which case they will disregard the proxies and accept the confirmed list.

26.5 (Unidentified) said he wanted to pick up what Rev. Loa said. He came before as proxy to Rev. Dick Avi, and on another occasion to Rev Kila when they were elected as the members to the Executive. Now we have combined the churches and I don't think Dr Koria will ask a minister or president to go instead of him. Everybody is committed. If a member can't attend there should be a proxy, not from the same church but from another large church. In other words if the member from the Evangelical Lutheran Church can't come, it doesn't necessarily mean a minister from that church should come.

26.6: (Unidentified from Fiji) said if the Constitution didn't specify nominating a proxy then we should adhere to the Constitution, and he moved that the discussion close. The General Secretary responded saying under Clause 14.5, there is provision for a proxy. The Executive member can work with the PCC Secretariat to ensure a proxy from their church grouping is invited.

Resolution No. 85 Moved and Seconded that the General Assembly confirms the names of the Executive Committee. CARRIED.

26.7: Mr. Tevi asked that the Assembly applaud the members of the past Executive Committee for their loyalty to the churches of the Pacific, and that the Moderator introduce the new members. This was done.

Closing Devotion

Papua New Guinea, Niue, Marshall Islands, American Samoa, Chuuk.

DAY SIX

Devotion: Cook Islands Catholic Youth

Reading, John 15:1-5.

Song: "We Are Connected."

Prayer.

27. Bible Study "Acquiring Peace"

The Bible study was led by the President of the CICC and the Bishop of the Catholic Church in the Cook Islands (See Appendix X).

27.1: The Moderator opened the floor to three people to speak on points of clarification, questions, or the sharing of their groups.

27.2: Rev. Vugakoto said all agreed that reconciliation comes with forgiveness. After the coup in Fiji some of the hostages came out from Parliament saying, "I can forgive but I cannot forget." It was therefore difficult to reconcile. Reconciliation can only happen if there is truth and trust between the two parties. We worried about backsliders, people that live with non-Christians — 50% of Fiji's population are non-Christian. How do you effect reconciliation and forgiveness? Inside the church and amongst church workers, how can reconciliation come when the pastor takes sides? Our answer is to trust Christ, leave everything to Christ and have faith in God. We believe this the key to forgiveness and reconciliation in the Pacific.

27.3: Fr Maravila said their group suggested that before we disburse from this Assembly we conduct a rite of reconciliation and forgiveness amongst ourselves. We have hurt each other in the name of the Gospel, in the name of truth, so it would be good if we churches have a rite of forgiveness in the name of all the members we represent in the south Pacific.

27.4: Dr. Meo said their group discussed questions 1-6 and agreed that this is the kind of theology we believe in and are familiar with, but the theology has broken down. He asked what we can put in place of this. We know that there is always injustice in society, people are still looking for the kind of society like the strings in a guitar, playing in harmony, but there is always injustice. Because we are Pacific Islanders, if we want to keep in harmony, we just keep quiet, but if there is injustice, let us say it, knowing that when we say it, it will bring disharmony. This theology has broken down so we must look for something that is more pertinent in order to bring liberation and transformation within the people. Dr. Meo said their group also discussed the whole concept of reconciliation in Fiji. We begin to have reconciliation, but what about those Christians that looted the shops of Indians? Can we say 'hallelujah' to God, and 'Praise the Lord' if we don't go and reconcile with the Indians before we praise the Lord? That is a practical thing that we can do. It is incomprehensible if we are praising the Lord as Christians, going to church three times on Sunday, and the break down of this theology continues. What kind of theology can replace what we have now?

27.5: Ms Lini said their group acknowledged that there is conflict everywhere, within ourselves, within the family, village, community, island community and the Pacific. Even in the churches there is conflict. We discussed building peace as a community, as a church and individually. We looked at it in terms of our Pacific philosophy of life and the spirituality that has guided the peace which still exists in some places today, in spite of modernization. The

Pacific way is that peace has to be owned collectively; everyone takes responsibility for peace for the community, nation etc. The teaching of it starts at home, parents teaching children how to respect, nurture, maintain protect peace, and when something is wrong who do you go to see about the peace that has been disturbed, and who deals with it? That was our Pacific way. When Christianity, modernity and Western civilization came to the Pacific, the Christianity was already divided – and they brought this division and there was disrespect to us and our way of way of life. Reconciliation has not taken place for this disrespect. Forgiveness in the Pacific way is the last part of a process that you go through before you come to the stage when you forgive and peace is restored. Today's Western law, governments etc. are foreign to us. The court system only looks at the outcome — there is no peace settlement between the two parties, nor reconciliation and forgiveness. Pacific churches must take the two values together. We have lived with conflict all this time, now what is our Pacific philosophy and the spirituality of peace that has looked after us for centuries, and how do we marry it together with modern and Christian principles of peace?

27.6: Mr John said their group discussed the real life situation we are in today and how we acquire peace. Is there a better way? Today we go to church, live and fellowship together, but the real problems come from within. People are insulted, and the anger and desire for revenge comes from within. How do we acquire peace? Our group agreed that the only way is to forgive, but how do we approach forgiveness? Do we just ask God to forgive and let him do the rest, expecting him to deal with the problem? Our group said we have to address the problem immediately and deal with it so that it will not continue. If we just forgive, the problem will recur. The only way is to believe and be led by the Holy Spirit. If we have the Holy Spirit in us there should not be any more problems in this world.

27.7: (Unidentified from PNG) said their group believed that when we are doing our peace process we tend to forget the diversity of our culture. A counsellor must first understand the background of who you are counselling, wife, children or people from other nationalities. The peace process must take place within you, you and God, you and others. Before reflecting on the Bible we have to understand where we are from. That is our basis. We accept one another in that situation, understand God in our life situation and in the Pacific. We are in diversity. We talk about the Bible to unite us; we have to go back to the basics, our culture, how to get together, before we better understand Christ and his suffering to bring peace to the world and to the Pacific.

27.8: (Unidentified) said our group asked how the Holy Spirit can weave us together in our hearts, when we have failures in our lives, failures of our hearts and tongues. We should look at ourselves in the mirror so we can achieve the theme of this week.

27.9: Rev. Lagi said if we were to be asked the question, what is the greatest need of the world and the Pacific today, it would be reconciliation because the world and the Pacific are so divided. Even here in the Assembly we have our divisions. Every family is divided. Our group said it is a two-way traffic, not one way. The two parties will have to agree. If we want to do reconciliation, and the other party doesn't want to be involved then it is a futile exercise. So we come to three important things that we want to share:

We have to have the spirit of wanting to reconcile within us;

We have to have the faith of reconciliation within us;

We have to believe in the God of reconciliation, the Prince of Peace, who is sent into the world to reconcile the world to himself.

It would be good to revive and sing a song called 'The Pacific Prince of Peace' that was composed for earlier Assemblies.

27.10: The presenter thanked the floor for their responses, and asked that these be handed into the Secretariat. He commended the wisdom that was amongst us, saying it is our responsibility to go back to our people and work with this Christ-centred wisdom.

27.11: The Moderator asked Pastor Eric Kasovimoin from the Evangelical Church of New Caledonia to give a vote of thanks on behalf of the Assembly. Pastor Eric said the study touched us and challenged us to face our responsibilities to promote peace, reconciliation, and save the environment.

28. Response to the Youth

28.1: The Steering Committee asked Fr. Roger McCarrick to respond to the concerns raised by the young people regarding the lack of interest youth have in the homilies that are presented in the church (see Appendix XIV).



29. Plenary of Small Group Discussions

Mr. Fei Tevi explained the process of presenting the discussion of the groups, as recorded by the group rapporteurs. The papers tabled for this session are:

1. PCC General Assembly Finance and Property Business Committee Report.
2. B1. Religion and Violence.
3. B1. Partnership of Men and Women in Mission.
4. C1. Church and State Relationship, Peace and Reconciliation. C1, D1 and E1 are attached together.
5. E.2 The New PCC Structure
6. F.1 Promotion of Ecumenism in the Pacific

Mr. Tevi suggested that:

- a) The rapporteur present the report. He asked that delegates keep interventions or comments, strictly about the substance of the report rather than about the grammar or spelling errors.
- b) Delegates are asked to include an alternative proposal with their interventions. Proposed changes are referred back to the Deputy Moderator to see they are accepted.
- c) Those wishing to speak should remember this report will go to the Drafting Committee who will combine everything to make a coherent, substantive document. All comments from the floor should be in written form to help the Drafting Committee.

29.1: PCC Finance and Property Business Committee Report

Reporter: Celine Hoirie

1. CHURCH MEMBERS' CONTRIBUTION:

Issue: Arrears

Whilst the Assembly members grouped into their topical discussions through 12 Working Groups, the Finance & Property Business Committee also met to discuss, assess and make further discussions on the above issue. The total amount of receivables as at 31/12/02 is categorized as follows:

Large Churches	40,245.76
Medium Churches	3,051.49
Small Churches	46,746.88
NCC'S	<u>5,720.58</u>
TOTAL	\$95,764.72

The Committee took a direct approach in hearing the stories of the 'debtors', and its line of action will be:

Part A.

- i To expect and receive some payments on 'dire' commitment.
- ii To send individual letters to addressed to Church Leaders and relevant bodies immediately after the Assembly.
- iii To continue sending reminders every quarter.
- iv To allow recovery time, say three years, and then to review the 'arrears' procedures taking into account the difficult situation of each Church .
- v To encourage pastoral visits to members churches by the General Secretary.
- vi To send our appreciation and a 'thank you' letter to all churches that have sent their contributions.

Part B.

Reconsider the basis of the formula of church contributions according to Church membership. For example, small churches of 5,000 members vs. 1,000 members all pay \$FJD1,219.00

2. PROPERTIES:

- i We recommend that the next Executive explore the most economical and profitable ways of developing PCC properties (10 Thurston Street, 2 Gorrie Street and the two residential blocks at Volavola Place).
- i We are of the opinion not to sell any of our properties.

2. FINANCING PROGRAMME ACTIVITIES:

We recommend that the Assembly:

- i Identify the areas that the PCC should be working through for the next five years.
- ii Mandate the Executive Committee to ensure that the implementation of programmes is done through follow up and evaluation of such programmes
- iii Mandate PCC to share its programmes with the partners of PCC during the Round Table meeting from 22-25 November 2002.
- iv Mandate the representatives of PCC to the Round Table to negotiate a suitable time frame for the comprehensive evaluation of the structure and programmes of PCC

3. MANDATE:

Due to the financial viability, it is important for the following process to be adopted by the Assembly:

- i Churches mandate PCC to address the focal areas of its concern in the region
- ii That REAT facilitate the implementation of its mandate.

4. VISITATION

The Committee recommends that the Administration and Financial Officer visit our partners in order to strengthen relationships and deepen their partnership in mission through mutual collaboration and sharing

Resolution No. 86: Moved Ms Hoire, Seconded that the General Assembly accept the report of the Finance and Property Business Committee. CARRIED

29.1.1: Rev. Reuben asked whether the arrears figure represented accumulated annual arrears Response: it is accumulative and includes the figures for this year.

29.1.2: Dr. Nokise said he saw an emerging pattern that is important for the Assembly to consider — that arrears have become a prominent common factor in our regional bodies to which all the churches belong. We heard that members of SPATS are in arrears and contributing churches to PTC are in arrears. This is an incredible amount of arrears — we are adding a new characteristic of our organizations as 'arrears organizations'. He is disturbed by the ethical implication of church organizations with debts. We talk about reconciliation and forgiveness; it would be wonderful if we could do those things and we wake up and the arrears have gone. We enthusiastically make resolutions about the things we want to do and the programmes we want to initiate for the good of our region, churches and people but, at the same time, we create this arrear issue. It is a very crucial issue because it asks some important ethical questions about our stewardship.

29.1.3: Dr. Meo asked for a just formula for the small churches of 1,000 vs. 5,000 members who are paying \$1,219.000. We are talking about violence and reconciliation; how much should a church of 1,000 members be giving? What is your formula and have you considered a formula of equal representation of churches within the Executive and Assembly? The rapporteur responded saying they would like churches who are under 2,000 members to pay the same amount as NCCs (FJ\$299.00).

29.1.4: Rev. Koria asked whether the nominations for Officers of the Assembly could be given to the floor before morning tea or lunch so we can know who we are going to consider for these important positions. The Moderator said the Nomination Committee will be asked to respond to that request after morning tea.

29.1.5: Mr. Vugakoto asked those member churches who owed money to please pay. He asked that the Executive Committee take action so that by next Assembly there will be no arrears. The rapporteur responded saying the group had proposed an action plan A.1–6 to recover arrears.

29.1.6: Rev. Cakacaka asked what other solution the committee could come up with. The rapporteur said this was A.4, to allow recovery time and A.5 for the General Secretary to visit the churches, hear their stories, and encourage churches to pay by promoting the vision and programmes of PCC.

29.1.7: (Unidentified Samoa) asked whether A.5 is the job description of the Finance and Property Business Committee? The rapporteur explained that the new leaders of the churches have inherited the arrears of the old leaders, and it is difficult for the new leaders to promote the work of PCC or encourage their church to pay the arrears. The church leaders want help from the General Secretary to come and discuss again not only payment of arrears but that the church be more involved in PCC activities. The questioner said he preferred that the Administration and Finance Officer should be listed in A.5, reflecting also No. 5 of their report to encourage the member churches and to remind them about their arrears and their subscriptions. The rapporteur agreed with that suggestion.

Moved, Seconded that No. A5 read "To encourage pastoral visits by the Administration and Finance Officer to member churches.

29.1.8: Mr. Tuisaravere said the pastoral visits by the General Secretary referred to in A.5 is more than just a matter of collecting church contributions. The pastoral visit is about hearing the stories from member churches who do not know what is going on at the PCC Secretariat. The position of the General Secretary carries more power to be able to convince, discuss and negotiate with church leaders, especially new leaders, in the Pacific. The Administration and Finance Officer does not have that kind of power.

29.1.9: Rev. Ve'a said it appeared that the current office bearers in some member churches are finding it difficult to recover what their predecessors have not paid. He asked how the GPP capacity building programme and finance society could help churches to keep their books properly, and help with paying the arrears. Alternatively, he understood the ecumenical movement has nominated the year 2000 as the year for advocacy for cancellation of debts on a global level so can we possibly apply that cancellation of arrears for these churches? We do not just minus or subtract these numbers, but we propose a task force to be able to find funds within the administration in order to cover these arrears, giving the churches a chance to leave this Assembly with a fresh start. For the spirit of this Pacific collective effort he hoped the Assembly could hold hands to alleviate these churches and their new office bearers who are taking up these long-time crosses.

29.1.10: Bishop Bryce said it is important for the Assembly to understand that they have met with the leaders of the churches that are in arrears and nearly all have assured us that, if we give them three years, they will try their best to pay. After three years we do something else. Each case is a different situation, with different reasons why they are in this situation.

Resolution No. 87: Moved, Seconded that the General Assembly adopt Part A of the report of the Finance and Property Business group. CARRIED

29.1.12: Rev. Matagi, speaking on behalf of the small churches, commended the committee for the just formula proposed under B of their report, that the membership fee be \$299 for churches with under 5,000 membership.

29.1.13 Mr. Kuman referred to properties, lease rentals and city taxes, asking if we get a special concession or exemption from rates as they do in PNG. He wondered whether PCC needs to diversify and have revenue-earning properties in other Pacific nations.

Moved, Seconded churches with less than 2,000 members pay the same amount as the National Council of Churches which is FJ\$299.

29.1.14: Rev. Kolia said comparison is sin, and once we start to compare things, no one will be satisfied. The small churches are concerned about the amount of their fees, and the big churches are concerned with representation on Executive Committee! Why is representation equal!

29.1.15: Rev. Reuben asked that if we approve a 300% reduction of the previous figure how will it affect the budget and what other avenues will PCC explore to replace that amount Mr. Fong said it will only minimally affect the budget as we are talking about only one church.

29.1.16: (Unidentified Samoa) proposed an amendment to the resolution to read half of the old amount – that is \$600.

29.1.17: Mr John said he supported the original motion and formula, but the figure appeared to be a price tag in a shop. He asked that it be rounded up to \$300. He also asked that authorize the Executive Committee to review and increase these fees within the next five years to express our greater commitment to PCC. The rapporteur proposed that the Assembly make such a resolution instead of giving it to the Executive Committee.

29.1.18 Mr Vugakoto suggested we levy (for example) 15c per member per church and then we wouldn't have the problem of large, medium and small churches, and no one will link their fee to representation on the committees etc.

Resolution No. 88: Moved, Seconded to close the debate and to vote on the resolution. CARRIED

Moved: That churches with less than 2,000 members pay same amount as NCCS, that is FJ\$600.

29.1.19: Rev. Koria sympathized with the smaller churches, but said we cannot satisfy everybody with this kind of resolution. He asked that the Assembly mandate the Executive to do a review after careful consideration of the issue. A lot of churches have been unable to pay their dues as all are having financial troubles. If we try to resolve this for the next years, it might produce more problems.

Moved (Mr John), seconded (Rev. Koria) that we refer a review of contributions from members and NCCs to the Executive for a decision.

29.1.20: Rev. Matagi asked whether that means that we have to bear with this for the next five years. He believed we can help smaller churches in this forum who are in need. What he proposes is that we reduce the fees for smaller churches, and allow us to work on our arrears.

Resolution No. 89: Moved Mr John, Seconded Rev. Koria that the General Assembly refers the review of contributions from Member Churches and NCCs to the Executive Committee for a decision. For: 62, Against: 19. CARRIED.

Resolution No. 90: Moved, Seconded that the General Assembly adopt no. 2. of the report of the Finance and Property Business group. CARRIED.

FINANCING PROGRAMME ACTIVITIES

29.1.21: Dr. Talapusi said the heading is misleading as, according to the new structure, PCC currently has no programme activities; they come through the NCCs, and the Animators facilitate these programme activities of member churches and NCCs. He questioned whether this Assembly can do what has been asked. The Moderator asked Dr Talapusi for an alternative, but he said he didn't have one to offer.

29.1.22: Mr. John said one of the tasks of PCC is to identify the areas they should be working through. One such area was raised earlier regarding the housing project, that requires member churches to make a contribution of

\$10,000 each. That is an undertaking approved by the last Assembly, but left hanging until now. What is the situation of that housing project? When representatives from our member churches travel to PCC and other church meetings, they pay hotel and motel expenses. He asked whether it is now time for PCC to build an accommodation complex for use by the churches.

29.1.23: Rev. Ve'a said the Property Committee should have a recommendation with regard to the building project. He does not see the connection of No. 3 and No. 4 Mandate with the Property and Business Committee. He said In the past PCC have identified five focus areas to work with — are we to identify another new one? There is a meeting of the round table in November and our programmes need to be submitted to that. If programmes come from churches and NCCs, do we have enough time before the next round table to come up with a programme that explains the focus areas and expresses the needs of the churches? He believed Nos. 3 and 4 don't make sense. The rapporteur responded by suggesting we change the heading to 'Financing Focus Areas' or an alternative subheading. We want to refer here to the focus areas that will come up later, not the housing project. The housing project is the two residential blocks at Volavola Place that we propose to develop, using the \$10,000 contribution per church.

29.1.24: In response to Rev. Ve'a's concern, Mr. Tuisaravere said the financial position of PCC will not become clear until we know our vision and mission for the next five years. We still need to hear what the twelve groups are going to say today — will this Assembly create some new programmes? Also, right now, PCC doesn't have the funds. We look at the amount of arrears accumulated over 10 years. We are relying mostly on our 70% financial obligation from our donor agencies, so we don't know what is going to happen. That is why the Finance & Property subcommittee is not able to draw up a budget to take us forward until after this Assembly.

29.1.25: Ms Tevi agreed saying the vision must come from what the groups are going to propose today.

Resolution No. 91: Moved, Seconded that the General Assembly adopt no. 3. of the report of the Finance and Property Business group. CARRIED.

VISITATION

29.1.26: The rapporteur asked delegates to add the word 'level' to the end of 4.1.

29.1.27: Dr. Nokise said he didn't understand the meaning of No. 4 in terms of financial viability, and asked for an explanation. Bishop Bryce said his recollection of discussion in their group at the last Assembly was that PCC was not in a viable position. However, the current financial position gives us hope that we can implement some of the programmes if they are put in a form that is acceptable to the round table. We are in a position to identify the programmes for the next five years and if we go with such a projection to our partners, they will respond because it was they who questioned whether we should continue when our finances were not in a good position.

29.1.28: Rev. Reuben asked how the members of the round table meeting receive regional projects and how they determine the priorities. Mr. Tevi responded saying the PCC has instruments that address issues at a regional level. However, PCC does not work in isolation but with the Pacific Desk and other regional ecumenical bodies. It is hoped in the process of dialogue these priorities will be crystallized. When we go to the round table we ought to be clear about what we are proposing as focal areas. We are asking, through this Assembly, that the churches give the mandate to PCC to identify the areas at regional level. This flow of information is from the Assembly to the PCC and down to REAT and to our round table partners, who can then better understand how the activities that are implemented at national level are connected to the mandate and focal areas of PCC Assembly.

29.1.29: Mr. Tuisaravere suggested a change to No. 4, Mandate, to read 'Now that we are financially viable, it is important' etc. Mr. Tevi suggested it may sound too bold to say that we are now financially viable. Funding for activities depends on the mandate given by the Assembly. If we do not have a mandate we go to the round table with no focal area, no implementation, and therefore no support. That is what is meant by the financial viability of PCC.

Resolution No. 92: Moved, Seconded that we adopt no. 4. CARRIED.

Resolution No. 93: Moved, Seconded that we adopt no. 5. CARRIED.

29.2 Group B1. Partnership of men and women in mission.

Chair: Rev. Marie Ropeti; rapporteur: Fr. Paulo Katiano.

1. What does it mean by Partnership of men and women in mission?

This varies from church to church. The challenge is to have more women and youth participate in the ministry of the church, especially in areas of decision-making, and women's ordination.

- 2. There are churches that are already utilizing the full participation of women. Others reported that a process for change to full partnership will take time.**
- 3. There are aspects of understanding cultures that hold us back from promoting partnership in ministry. When culture deprives people of full participation in ministry, the gospel message must be used to intervene, to bring the transforming power of the Holy Spirit to weave us together in partnership.**

An example is the attitude of men to the issue of women's ordination. Any time this issue is raised it is mainly the male clerics that react. This issue threatens us, because this opinion comes mainly from those within the structure, and those within the structure are mainly male clerics. Paul said in Romans 12:2 "Do not conform yourselves to the standard of this world but let God transform you inwardly by a complete change of your mind, then you will be able to know the will of God, what is good and what is pleasing and is perfect." If I know that preventing my sister from ordination is not just or right in the eyes of God, then I will have to change my mindset to accommodate my sister's need.

CONCERNING CULTURAL PRACTICE:

Two hundred years ago, in many Pacific cultures the main chief would choose whoever he wanted for his meal. This was one cultural practice that was crucial to many Pacific islands. However, when the gospel came and the chiefs heard that cannibalism was against the justice of God, this cultural practice was changed. In this same manner, taking women as equal partners in a complementary form will be a positive transformation by the Holy Spirit in our churches.

YOUTH:

Cultural practice must allow young people to express their views for development, rather than just be seen and not heard.

VIOLENCE:

The issue of violence is important to the churches' understanding of partnership because women cannot overcome violence on their own. Men and women together must sit down and try to find ways to overcome Violence.

An example is in a workshop on Men for Non-Violence held for final year students (all male) at PTC, the question was asked of the students, "Hands up those who are violent in their homes?" No response. The same week there was a report from the women's programme saying that the wives of the final year students did not attend the programme because their husbands were busy with their studies and had demanded their wives' time to prepare their meals, and to look after the children. If we look closely at this situation and say that this is not violence against women, then we need to reconsider our understanding of violence.

ECONOMIC GLOBALISATION:

Globalisation is a threat to the partnership issue because it promotes individualism. This idea encourages big churches to expand on their own while small churches struggle.

GPP PROGRAMME:

Our concern was we need to know more about this programme. A brief summary of the programme will be very helpful in these discussion. Nevertheless, we have some questions:

- i Where does the Conference want this project to go?
- ii What is the level of the PCC financial commitment to this programme?

RECOMMENDATIONS

We strongly recommend to the PCC General Assembly to encourage the member churches, national council of churches and the PCC Secretariat to:

- i Encourage the churches to re-read the Bible from the eyes of Hagar and Sarah.
- ii Encourage theological conversation and reflection on partnership issues.
- iii Promote the importance of the complementary, rather than the competitive, side of equality.
- iv Acknowledge that the transformation in partnership of men and women in the church is a painful process where the need for change of mindset requires powerful conviction and great faith in the Gospel.
- v Plan and implement workshops that orientate families to exercise partnership in the home.
- vi Give top priority to the implementation of workshops for women and youth.
- vii Promote theological reflection and practical solutions to the problems concerning ordination of women.
- viii Put in place orientation programmes to encourage and prepare the youth to contribute to the discussion of issues in forums like the General Assembly and regional meetings.
- ix Create a position for an ecumenical animator to specifically work in the area of women and youth work.
- x Use the Personal Viability programme run by the PNG church and any other liberating programme run by other churches to train Pacific people to cope with the issue of globalisation.

29.2.1: Rev. Lowa was asked by the rapporteur to speak about the Personal Viability programme run by PNG. He explained that it is in response to question No. 4 put to our group, "Is economic globalisation a threat to partnership in mission today; what alternative should we offer to maintain the nature of partnership." The Personal Viability course began some years ago, and has changed vastly. The term 'personal viability' is no longer used, it is now called 'grassroots university' because of its liberating effect on ordinary people, both educated and un-educated. It is a course that united the churches in Papua New Guinea. It promotes having big ideas and plans but starting small! It enables people to have a mind shift of where they are. In our country's education system everyone is trained to do white collar jobs. Problems arise from this illusion because most will never fulfil this dream. The people then become angry and turn against society. The programme is a growing training that brings churches together and gives value to people who have been denied value in the society. We should produce a background paper for PCC to embrace his training programme.

Resolution No. 94: Moved, Seconded that we receive the report from Group B.1. Partnership of Men and Women in Mission. CARRIED.

29.2.2: Ms Lini said she wished to comment concerning cultural practice. She felt that we always identify the negative rather than the positive sides of our culture. She spoke as a woman chief in her society, with all the responsibility that goes with that role. She asked, What is the ministry in a culture of men and women to carry out their roles effectively for the families and communities to be securely sustained? Before Christianity came, men and women's ministry had always existed in the Pacific, and our communities were well sustained. If we are to look at the roles of men and women leaders together, we must look at the positive sides of our culture and our traditional culture. A lot of times we talk about culture, but a mixed culture of this generation, not the genuine culture that was there before Christianity arrived, which was more friendly, natural, and peaceful. In our cultures it is very important that both men and women play their roles. A chief cannot play his role if his wife doesn't know her role. That should be the same in churches and government ministries. The roles of men and women must be sustained equally to carry the ministry together.

29.2.3: Rev. Reuben said he felt the paper was one-sided in its talk about creating a desk for women when, in our cultures and churches, men make decisions and women and youth are seen on the ground doing the work. I would like to suggest that PCC consider a desk to activate men because when you attend assemblies of different churches you will find the women's session discussion might go on for one day, but you see the great work they are doing —

the same for youth. However, with the men, the discussion is short and you don't see much outside. I would like to see a call to us men to wake up and be seen working rather than just being decision-makers.

29.2.4: Dr. Nokise said the Pacific Theological College wanted to know the mind of Assembly regarding the God's Pacific People programme, which is a PCC one but is delivered by PTC. He said many delegates knew the history of how this programme was adopted by PCC. He reminded the Assembly that this a programme mandated by the Pacific Conference of Churches. PTC does not own this programme, but it delivers the programme as mandated by you. The fact that nothing has been said about this programme is not important at this point of time, but you must determine whether this programme continues. Dr Nokise said he cannot see how the Assembly delegates can make up their minds about something they have not really heard of. He sought a ruling from the Moderator on how we address this. Working group D1 deals with this issue. The Deputy Moderator asked the wisdom of the Assembly whether we include the GPP programme as part of our issue and discussion.

29.2.5: Fr George moved that the Assembly accept the GPP programme because his experience of it in his parish convinced him of the importance of training lay people to work along with ministers and trainee ministers in our theological colleges.

Moved, Seconded that this programme be discussed in our Assembly.

29.2.6: The General Secretary asked that we deal with Nos 1-7 and 9, and leave GPP and No. 8 for the floor to discuss and endorse later.

29.2.7: Rev. Vea said he understood that a Drafting Committee will put these reports together. We are waiting to see where the main focus emerges. He asked that we hear what the groups are presenting before discussing and make proposals on the recommendations, because there will be related ideas from other groups.

29.2.8: Rev. Sevaaetasi said he wanted to comment on 6 and 8 as proposed by the group, suggesting it may be appropriate to treat youth independently of the women, giving them their own representation.

Resolution No. 95: Moved, Seconded that we accept recommendations 1-7 and 9. CARRIED

29.2.9: The Moderator invited discussion on the appointment of an animator to work in the areas of women and youth. Ms Tevi said this came from the first group and she was sure other groups have also discussed it. She asked that we delay discussion until we hear what the women's group and others groups have said.

Resolution No. 96: Moved, Seconded that the Assembly discuss the appointment of an animator to work with women and youth, and the issue of GPP after receiving the remaining group reports. CARRIED.

Resolution No. 97: Moved, seconded that all the Groups present their reports before allowing any further discussion. CARRIED.

29.3: Group B2. Partnership in Ecumenical Mission

Reporter: Bishop William Hala'api'api

1. WHAT DOES IT MEAN TO BE IN REAL PARTNERSHIP IN MISSION IN THE PACIFIC?

Clarification: Mindful of the theme: 'Holy Spirit, weave us together in your peace,' the group was able to focus on the chosen issue for discussion, and came to a consensus that real Partnership in Mission begins in the home, between husband and wife, children and grandchildren, parents, grandparents and extended families. The same belief extended into the community, with traditional leaders, government, business partners, aid agencies and the civil society, even between or within the churches — locally, nationally, regionally (Pacific) and the world at large. In that respect, the group agreed in principle that real Partnership in Mission means:

- i Teamwork — people willingly working together to achieve a desired goal by freely utilizing their skills to respond to the calls of the community, especially the churches. For example, PCC could make arrangements to look after the Pacific students studying in Fiji or elsewhere in the Pacific.
- ii Partnership in Mission is not confined to husband and wife only, but could also include the children, grand children, (Sunday schools), parents and grand parents, extended families and the community as a whole.
- iii Networking in communal communities, parishes and other denominations towards pursuing a common goal, regardless of religion, sex, age, race or status. This also includes business partners, Aid Agencies, government, traditional authorities, women and youths and the civil society, as long as they don't step on each others' toes.
- iv Working with other churches in the Pacific — sending someone on scholarship overseas or on a mission, for example from Samoa to Fiji, or Cook Islands to New Zealand or Australia, or Papua New Guinea, to preach the living gospel of Jesus Christ.
- v It is working with one faith, one hope, trust, respect and support for each other in order to maintain peace and harmony within the Christian families in the Pacific and the world

Note: Unless the Holy Spirit weaves us all together in peace and fullness, and unless we all accept the Holy Spirit in our hearts, our strive for real partnership in mission in the Pacific will continue to be meaningless, empty and dry.

2. WHERE DO WE PLACE YOUTH AND WOMEN AS FAR AS PARTNERSHIP IN THE PACIFIC IS CONCERNED?

It was realized and agreed again in principle that:

- i A mission cannot be completed without teamwork — husband and wife, children or family. Physical absence of either the husband or the wife in the family could be regarded as negligence, but the partnership with the Spirit of Christ is always there to look after things.
- ii Women are better counsellors than men. They are more considerate, patient, tolerant, compassionate and understanding. All these and other attributes of a woman contribute to the success of many missions in the churches and everywhere else in the Pacific. Women are not only good planners or organizers, they are also action-oriented and they work their plans. Likewise the youths with their physique, intelligence and ambitions to experience life in the churches and in the world afar.
- iii Parish councillors, including women and youth, would raise their need at monthly meetings, where the leaders would listen to them, trust and respect them, regardless of their sex and age. This is a demonstration of partnership in mission.
- iv Cultural beliefs or practices often deprive women of their chance to move up into positions in the church but even so, they are always there for the youth and children in Sunday schools and church activities.
- v People like Medical Doctors often don't go to church, but they do read and understand their Bibles, maybe even knowing more about the Bible than those who go to church. This helps them to succeed in their health mission, and also gives support to their families. However, there's an old saying, "Behind every good man is a good woman;" likewise there's always "a good man behind every good woman."
- vi Youths or offspring often learn good things from grandparents. This helps youth when performing their duties to God in their churches, especially in Sunday school, where they are taught about the spiritual/Christian faith

3. WHAT AREAS DO WE NEED TO IMPROVE IN OUR EFFORT TO PROMOTE PARTNERSHIP IN MISSION?

It was agreed that:

- i PCC needs to develop effective youth programmes to cater for the needs of youths who have lost their way outside the world of Christian living. These children need to learn and understand the power of prayer.
- ii We obtain and provide necessary resources — information and finance, to not only to help advance the development of women and youth, but to also strengthen the partnership in mission.

- iii We bridge the gaps between youth and the elderly in church. Quite often the call of the youth is not heard. The elders don't listen to the youths, maybe because they fear losing their identity as elders in the church. Elders and Youth need to talk and listen to each other in order to strengthen the partnership and improve working relationships in the church.
- iv Church priorities are: to enlighten and transform our culture to be an abling vehicle in proclaiming the gospel. For example, The Island of Hope, the Samoan Community *Fale*, the Tongan *fofola e fala* (spreading the mat out for people to sit on during meetings), the Cook Islands *Uapou* Fellowship, (combined singing of Christian songs), and many others.
- v We recognize the nuclear family needs as an ongoing formation of society, for example, the parents as role models for education, leadership, taking up responsibilities and being responsible, etc.
- vi The youth asks that we change the preaching pattern and use simple theological terms in order for the children and the whole congregation to fully understand and digest the message.
- vii We recognise and respect the youth leaders in the church for what and who they are, and not what we want them to be. They still need time to grow up and develop. Give them a chance.
- viii We consider the lack of freedom given to youths to use musical instruments in church.
- ix We provide ongoing training on leadership and capacity building for Pacific church leaders. The lack of leadership skills amongst the church leaders may have been one of the downfalls in the church.
- x We consider Exceptional Priority — in reality, the family needs money in order to be able to carry out some of their responsibilities in the church. This is actually looking at the family needs before the needs of the church.

4. IS ECONOMIC GLOBALISATION A THREAT TO OUR PARTNERSHIP IN MISSION TODAY?

- i Yes. The alternative is The Island of Hope concept and to utilize what is locally available, before looking elsewhere, unless the need is beyond our means.

5. WHAT IS THIS ASSEMBLY'S VIEW ON THE GPP PROGRAMME?

- i To be ongoing, so that more people (especially new members) could learn and benefit from it. This could be an avenue for attracting young people into the church, and further strengthening the partnership in mission.

6. DOES THIS ASSEMBLY WANT PTC TO CONTINUE AS DELIVERER OF THE PROGRAMME? WHAT IS PCC'S CONTRIBUTION TO THE PROGRAMME?

- i PTC to continue its role as deliverer of the programme, and PCC to seek possible funding to help implement and promote the programme.

Note: Although the group did not have a specific recommendation, the general feeling is that only when the above matters and concerns are taken into consideration with favourable output, can we truly believe that real partnership in mission has actually taken place, and the whole effort and expenses invested in this Assembly is all worthwhile.

Resolution 98: Moved, Seconded that the General Assembly receive the report from Group B2 on Partnership in Ecumenical Mission. CARRIED.

29.4: Group C1. Church and State Relationship

Reporter: Makisi Finau, Free Wesleyan Church of Tonga.

PREAMBLE

- i As Churches of the Pacific, we believe that there can never be peace without justice, or justice without forgiveness. We also acknowledge the vital importance of the Churches and Government working in partnership in responding to the total development of our people.

- ii We also acknowledge the vital role of women and youths in the development of our churches and governments in all our island countries.
- iii Recognizing the significance of the role of government for women and youth —we call the churches to action.
- iv That the churches and NCC work vigorously.
- v That the PCC work in collaboration with NCCs at national levels.
- vi That the churches be bold and uncompromising in their prophetic roles.
- vii That the NCC strengthen the capacity of the youth and women at national level.
- viii That an independent study be done by PCC on how the churches can respond to the crises in the Pacific, for example Solomon's, Fiji, PNG, Vanuatu, Tonga, Tuvalu.
- ix Member churches vigorously discuss issues that affect our national level, for example, land issues, Fiji/Solomons etc.
- xi We should strengthen the family ministry unit.
- xii That one of our Ecumenical Animators be a woman.

Resolution No. 99 Moved, Seconded that the General Assembly receive the report from Group C1, Church and State Relationship. CARRIED.

29.5: Group C2. Peace and Reconciliation

Reporter: Fr. Robo.

Our focus areas are:

1. AWARENESS

The role of the churches to share with family:

- i Families.
- ii Communities
- iii Church
- iv State
- v Venua (Fanua)

The prophetic and pastoral voice of the churches. The family is the first place to hear of any problem before it becomes a political or social issue. The youth need to be aware of these things. There are people at the top, including politicians who use our youth to set up roadblocks etc. and become troublemakers in the community. It was the youth who were used by politicians and other leaders to stage the riot on May 19 in Fiji. The church must be a prophetic and pastoral voice in the community. Church members advise our youth that they can be used by others for their agendas.

2. DIALOGUE

- i Fenua/fonua/vanua/enua/etc.
- ii Church
- iii State

Fenua, church and state should work together like a three-legged stool in dialogue. The church can be a mediator. Regular dialogue should happen with church members. Be a prophetic voice to the vanua and to the state.

3. CONSULTATION

- i Social communities,
- ii Theology of migration

- iii Sharing of the fanua
- iv Interfaith dialogue

4. IMPLEMENTATION

- i Seminars (revivals) workshops
- ii Crusades/rallies/retreat
- iii Reconciliation delegation
- iv Peaceful demonstrations
- v Solidarity with all involved.

Recently the Billy Graham Associates came to Fiji, held seminars, and touched church members and church leaders. We tried to reconcile with one another. John Wilson from the USA followed, preaching the theme "God, Heal our Land." We had the seminars and teachings and then had an event to show the people that reconciliation is important. We worked together with non-Christians. Thousands gave themselves to God to be renewed in the spirit.

5. COORDINATION

- i Grassroot level (youth) adult education
- ii Church — parish
- iii Circuit
- iv NCC
- v PCC/WCC/Weavers
- vi National and international action plan
- v. Partner agencies

Grassroots people to be aware that peace is important. NCCs are involved, and they said that PCC should also be involved. It is important that implementation continue at both church leadership and grassroots level.

6. VISION

- i Galatians 3:36–38.
- ii Education is important to know the next door neighbour.
- iii Love thy neighbour.
- iv Peace builder in reconciliation.

Our people need education to understand 'who is my neighbour' (Gal. 3:36-38). If you understand that, you should love Christians and non-Christians as we love ourselves. Our faith is guided and weaved by the Holy Spirit to love with all our hearts and respect them as human beings. Use self-control, then we can be a peace-builder and establish reconciliation between vanua, state and the church.

RECOMMENDATIONS

- i PCC/NCC become more involved in the decision-making process in church and state relationship towards peace and reconciliation.
- ii That PCC re-establish a women and youth desk to relay information and enable us to raise our concerns
- iii That PCC assist our respective governments in corporate and traditional values in the judicial systems of our individual countries.
- iv That PCC introduce education of church and state relationship into the school curriculum, from secondary school to the tertiary levels.
- v That the PCC establish a national body to oversee the implementation of these recommendations and to evaluate progress.
- vi That PCC members at local level reflect on various causes of violence within our communities and take action with the governments to eradicate these causes.

vii PCC create initiatives to attract new members into the church.

Holy Spirit, weave us together in your peace. The church, vanua and state to work together for a practical answer to Jesus prayer in Jn 17:9. We must pray to be empowered by the Holy Spirit to be an effective witness, Rom. 8.6.

Resolution No. 100: Moved, seconded that the General Assembly receive the report from Group C2, Topic: Peace and Reconciliation. CARRIED.

29.6: Group D1. Vision and Mission of PCC

RECOMMENDATIONS:

1. **GPP Programme (Gods Pacific People):** This PCC Assembly make firm decisions with regards to the following factors;
 - i Ownership;
 - ii Commitment;
 - iii Funding of this particular programme.
2. **PTC Reporting to General Assembly:** That PCC Assembly to provide a place in the PCC General Assembly for PTC to present a report.
3. **SPATS membership to PCC Executive and Reporting:**
 - i That the present Assembly allow SPATS to become an ex-officio member to PCC Executive.
 - ii We further recommend that the PCC Assembly allow SPATS to report to the Assembly.
4. **PCC Theme:** The PCC theme used by the Assembly also be used by the member churches on their return to their countries.
5. **PCC Nomination Procedures:** The group recommends the PCC Assembly to include in the Constitution the Nomination procedures.
6. **PCC Theme Song:** The group recommend the PCC Executive Committee to appoint a person to compose a theme song for each PCC General Assembly/meeting/conference
7. **Political and Social Crisis and issues:** This Assembly continues to empower the PCC Executive Committee and Secretariat to be the voice on behalf of the PCC with regards to political and social crises and issues, including issues affecting women, youth and the HIV/AIDS issue.
8. **Vision and Mission of PCC:**
 - i The group mentioned that the vision of PCC is already there. It is still valid today and the group recommend that the present Assembly should encourage the churches to work together at the grass root level.
 - ii The Island of Hope encourages us to go forward together "Think Globally Act Locally." The Island of Hope is recommended by the group as an inspiration, and we further recommend that our PCC Mission be that the churches work, walk and pray together. Holy Spirit, Weave us together in your peace.

Resolution No. 101: Moved, Seconded that the General Assembly receive the report from Group D1, Vision and Mission of PCC. CARRIED.

29.7 Group D2. Vision of PCC

That the Pacific Churches have a amicable way of fellowship, which will bring all churches, races, ages and gender to live together in unity and oneness

How do we achieve it?

- i Prophetic voice;

- ii Pastoral comforter;
- iii Effective way of imparting information
- iv Strong network;
- v Fellowship with different groups in your own district, country and region;
- vi Holistic approach;
- vii God, others, self.

How do we interpret this vision to be a reality in our churches?

- i Pacific day of prayer;
- ii Regional Exchange Programme.

Contextual theology

The group felt it is important for the Pacific church to consider the relationship of theology and culture. The gospel is, in almost every case, in interaction with the culture. The gospel can only find its true meaning when it is rooted in the culture. The two are inseparable. The gospel substantiates our culture, and the culture gives shape to the gospel. I think and do and worship according to my culture. Jesus is not a Tongan, but the God who appeals to us is the God who grew up with us in our culture. God is omnipotent, omnipresent, omniscient. God is truly capable of relating to any one at any time in any culture.

Resolution No. 102: Moved, Seconded that the General Assembly receive the report from Group D2, Vision of PCC. CARRIED.

29.8 Group E1. The PCC Structure.

rapporteur Mrs Riite Tira. Moderator, Archbishop Ellison Pogo.

The group does not want to propose additional items to the new structure which, in their opinion has already been approved by the Assembly. Nevertheless the group want to make the following observations to the Assembly:

- i Because the Constitution and the structure have been approved by the Assembly, what we have been asked to do in Group E1 is of little value. However, we emphasize that the new structure and the Constitution must complement each other. With the forgoing statements, we propose the following to the Assembly for discussions and actions if appropriate:
- ii Let the member churches nominate and appoint qualified people to the position of Ecumenical Animators – because it is a high profile work.
 - We note with serious concern the absence in the new structure of the communication aspects between PCC, member churches and NCCs;
 - We propose that member churches have the same rights to PCC projects and programmes as the NCCs;
 - The youth and women's concerns must be included in the new structure;
 - We propose that there should be a better working relationship and line of communication between WCC, PCC and member churches;
 - In the past three Assemblies we have not made a step towards visible unity because, while the PCC is strong in ecumenical cooperation, we have not discussed the root of our divisions (ecclesiology). We therefore propose that a theological commission be part of the PCC structure.

Resolution No. 103: Moved, Seconded that the General Assembly receive the report from Group E.1 Vision of PCC. CARRIED.

29.9 Group E2. The New PCC Structure

Reporter: Andrew Kalia, PNG NCC

1. WHAT AREAS NEED TO BE IMPROVED IN PCC'S NEW STRUCTURE?

- i There needs to be improvement in PCC's finance. It needs both good bookkeeping as well as adherence to proper accounting procedures.
- ii Communication from the PCC secretariat to NCC and member churches. Special attention needs to be given to Francophone churches. To help with this process consideration should be given to re-introducing the PCC newsletter and creating a Web page on the internet (if not yet done).
- iii Commitment of NCC's and member churches need to be strengthened and improved to a higher level;
 - a) Call on member churches and NCC's to educate their members or followers on the values and principles of PCC and ecumenism;
 - b) Call on member churches and NCC's to take seriously the special events put on by PCC, for example General Assembly, Executive Committee meetings, regional workshops etc.
- iv To improve efficiency and effectiveness of its programmes the Ecumenical Animators will need to bring the right expertise into their field of work.
- v Improve the operations of the Executive Committee by promoting transparency and open communication with member churches and NCC's.
- vi Improve the programme activities by having a fairer distribution of programme s/projects to the various Island countries or member churches and NCC's.
- vii To improve the election process;
 - a) All nominations should be made in writing by post six (6) months prior to the meeting of the Assembly. This process can be effected with improved communication between PCC and it's members;
 - b) When electing the officers and executive staff members of the secretariat the Assembly should consider the following matter:
 - I. Qualification
 - II. Gender balance
 - III. Wide representation of as many parts of the region as possible
 - c) All nominees can provide their own personal resume or CV's but the proposing member Church or NCC should give a written reference.
- viii Improve feedback or reporting to PCC by the NCC's on the programmes/projects in respect of funds.
- ix Women and youth issues need to be addressed adequately by the Animators, in view of the abolished Women's and Youth Desks. Consideration should be given to appointing a woman in the team of Animators.

2. SHOULD MEMBER CHURCHES HAVE DIRECT ACCESS TO PCC FOR PROGRAMME AND PROJECT SUBMISSIONS?

1. Members churches should have direct access to PCC for programme / project submission.
 - a. However, the member churches should make their NCC's aware so the NCC doesn't apply for funding of the same programmes or projects.
 - b. There will need to be improvement on communication between NCC's and member churches.

NOMINATION & ELECTION PROCESS

1. Nomination Process

- a) All candidates for office bearers should be endorsed by their member churches;
- b) The endorsement of the member churches should be in writing;
- c) It is recommended that this be inserted into the By Laws.

2. *Executive Committee Election*

- a) In the event that an executive member is re-elected after his / her initial term of five years no such member can serve for more than 2 consecutive terms;
- b) It is recommended that this be inserted into the By-laws;
- c) In view of the financial constraints experienced by the PCC and its member churches, it is strongly recommended that the Executive Committee meet only once in a year and only under extremely exceptional circumstances should an extra meeting be called;
- d) The General Assembly only vote on the position of Deputy Moderator;
- e) The person elected would then serve for a 5-year term, after which he/she would automatically become the new moderator after the next General Assembly.

3. *Vision of PCC*

- Less political agendas;
- More emphasis on serving the needs of the member churches;
- Unity in diversity;
- Focus on member churches and weaving them together in spirit;
- Ecumenism — working together;
- Building a safety net to maintain church membership.

4. A guest speaker to be invited to speak on the vision of PCC at the next Assembly.

5. PCC to convey to the member churches and NCCs the vision of the PCC in the next 12 months.

5. VISION

Building a community of God's creation in the Pacific comprising of people and bringing a true realization of the Kingdom of God on earth as envisioned in the Island of Hope: "Building a community of God's creation in the Pacific as envisioned in the Island of Hope"

What are the areas for PCC to focus on?

- i Communicating the vision;
- ii Deeper commitment;
- iii Transparency and accountability to its (PCC) members;
- iv Regular evaluation of PCC operations by the Executive Committee.

Resolution No. 104: Moved, Seconded that the General Assembly receive the report from Group E.2 The New PCC Structure. CARRIED.

29.10 Group F1. Promotion of Ecumenism in the Pacific

Moderator: Sister Doreen Awaiasi Report: Michael Wallepe

1. HOW CAN PCC RELATE BETTER TO CHURCHES AND NCCS IN TERMS OF RELATIONSHIP BUILDING?
2. WHAT WAYS DO YOU PROPOSE BY WHICH PCC CAN IMPROVE WORKING RELATIONSHIPS WITH OTHER NGOS (PACIFIC DESK, PTC, PRS, SPATS, BSSP AND PCRC)?

Discussions were held in light of the PCC structure which embraces the member churches, national councils of churches, ecumenical institutions, associations and organizations, the Pacific Desk of the WCC and partner churches from beyond the Pacific. It was felt that the Pacific is undergoing a discovery process of ecumenism. Therefore we need to be more open to all Christian religious groups and ensure that ecumenism must be based on our commonalities while respecting our diversity and differences (for example, the Cook Islands Christian Advisory Council).

RECOMMENDATIONS

- i There is a continuous need to develop clear criteria for ecumenism promotion at all levels of the PCC structure.
- ii All avenues and possibilities to be made available to all member churches and NCCs to participate and benefit from all ecumenical programmes and activities.
- iii Include ecumenism in all church agenda and identify a contact person and NCCs to be responsible for matters relating to ecumenism.
- iv Ensure that there is information on ecumenism for member churches and NCCs, and communication access through the PCC website.
- v Ecumenism promotion education resource materials to be developed in simple language to give clear messages for promoting ecumenism for all age groups
- vi REAT, NCCs and PCC Secretariat to formulate programme areas and develop a PCC Calendar of Activities to be made available to all member churches, with progress monitoring and reporting to all Executive Committee meetings and the PCC General Assembly.
- vii To ensure that PCC regional programmed respond to identified regional priority issues facing the ecumenical community as proposed by NCCs at the REAT.
- viii That REAT be formally constituted in the PCC Structure under Part 10 of the Constitution, with definitions on its status and functions.
- ix In order to further the spiritual ecumenism, PCC General Assembly consider granting associate membership to ecumenical institutions and organizations such as those listed in question 2, formulating a clear criteria for participation, status, role and financial obligations.
- x PCC to add women and youth animators to those presently employed in order to promote ecumenism effectively to their peer groups.
- xi Further work on BEM Document is needed to become a tool for promoting ecumenical mission.
- xii On the question of how to include Pentecostal groups and sects into Pacific ecumenical work it was decided that PCC and NCCs set up a mechanism whereby these groups can be included in promoting ecumenism based on the Christian principles and respect to each other. A clear criteria needs to be formulated by PCC on promoting inclusive ecumenism for all Christian churches in the Pacific.
- xiii GPP has a very important role in the promotion of ecumenism in leadership training. However, it needs to develop clear terms of reference for churches to understand this.
- xiv GPP will continue to be located at PTC with active collaboration from PCC as a whole.
- xv For the PCCGA to endorse member churches contribution of FJD 100.00 whenever they have students participating at GPP training programme.
- xvi For GPP to look into the possibility of offering ecumenical courses for Pacific Islanders equivalent to those offered at the Bossey Ecumenical Institute. GPP should be a more regional oriented programme.

ISLAND OF HOPE

In order for PCC, NCC and member churches to fully implement the recommendations of the Island of Hope, PERG needs to identify programme areas which can be taken to REAT Committee where PCC programming is formulated. This way PCC becomes an active partner and a facilitator on all programmes endorsed by REAT for implementation.

OTHER ISSUES:

- i That PCCGA pledges it's continuous support for self determination of those indigenous peoples who continue to struggle to take their rightful place as sovereign states (examples: West Papua, Kanaky, French Polynesia,

Guam and Rapa Nui).

- ii That PCC member churches advocate for safe environment for the Pacific region on issues such as waste disposal, logging, mining, sea level rise, over fishing, climate change, toxic waste and plutonium shipment.
- iii That the PCC member churches take a stand on protecting Intellectual Property Rights of Pacific people.
- iv That PCC advocates for the banning of genetic engineering in all Pacific island countries.
- v That PCC member churches uphold the continuous working relationship between churches and states at the same time advocating for dignity, justice and freedom for all citizens to be fully respected.
- vi That the PCC member churches ensure that NCCs and member churches speak out against human rights abuses of migrants, refugees and the uprooted peoples in the Pacific region.
- vii That PCC member churches ensure the importance of partnership of men and women in ministry and request member churches to identify and run training courses, where necessary, to equip wives and husbands of church leaders to build up their skills and knowledge for their partnership roles in the ministry they serve.
- viii Member churches should become agents of justice and peace in the event of violence, armed conflicts and wars.
- ix We are saddened by the declining interest and relationships between Australian and New Zealand church partners with the Pacific Conference of Churches. This has led to weakening the level of advocacy on critical issues facing Pacific churches and communities such as global warming, climate change and sea level rise. We have also noticed the decline in financial resources for PCC programmes from Christian churches and organizations in Australia and New Zealand.
- x PCC General Assembly wishes to reiterate the important role of partner churches in the USA, Europe, Australia and New Zealand in genuine partnership based on spiritual and financial relationships towards church programmes in the Pacific.

Resolution No. 105: Moved, Seconded that the General Assembly receive the report from Group F1, Topic: Promotion of Ecumenism in the Pacific. CARRIED.

29.11 Group F2. Promotion of Ecumenism in the Pacific

(Same questions as Group F1.)

I. PCC VISION

In order to establish better relationship in promoting Pacific ecumenism the group feels it is important for PCC, NCC, and the member churches to be consciously aware of PCC vision all the time. It is therefore important to agree together the vision that PCC needs to work on for the next five years

The group recommend that the PCC vision include the essence of ecumenism that works towards the gospel imperative to renew our commitment to Christian unity, fellowship of churches, advocacy for the integrity of creation, and to witness together in bringing about the Kingdom of God in the region and the world. We envision a peaceful Pacific that upholds Christian justice. This vision impels member churches to develop relationships permeated with spiritual springs that work towards the unity of Pacific churches founded in our commitment to the Gospel of love, compassion and justice. Further, this relationship is also founded on the Pacific cultural values that promote an 'ethos of communal life that is caring and sharing, it celebrates life over material worth that has communal and economic and social relations.' The Pacific communal vision that is expressed in the Island of Hope documents.

As member churches enter into communion with each other, fellowshiping and building relationships, they will be cementing the communities of Christian faith that live holistically — communities of faith that will witness together. In witnessing together they will proclaim the Gospel of Christ's liberation and freedom that unite believers and all of creation to Christ, the Head. Integral to this witnessing is the call to PCC to address the regional issues that are challenging the ecumenical movement. From the youth perspectives the following regional issues are to be

addressed by PCC in collaboration with appropriate regional NGOs: child abuse, alcohol and drug abuse, gender discrimination, women in the ministry, HIV/AIDS, violence against men, women and the elderly, and emerging suicidal rates.

The group discussed additional issues such as the ethnic and racial conflicts in Fiji, Solomon Islands and Bougainville; the struggle for independence in Kanaky (New Caledonia), French Polynesia and West Papua; land issues; problems of effective communication between PCC and members (how can members access PCC information) as well as amongst members; research and analysis of regional issues from the church perspectives; weak NCCs; the effect of the nuclear testing in French Polynesia and Micronesia, etc.

RECOMMENDATIONS:

I. VISION

- A. That in addition to the vision expressed on page one, it is recommended that this Assembly also adopt the vision and activities expressed in the Island of Hope book/document as part of its vision the next five years. Further that the Island of Hope be shared with PCC members at local levels and with Pacific governments.
- B. That this Assembly adopts the Decade To Overcome Violence as one of its emphasis for the next ten years asking member churches and NCCs to draw up plans of action (immediate and long term) that:
 - i Identify and name the violence;
 - ii Creatively engage finding solutions to the violence;
 - iii Include preparation of liberating Bible studies through reflection and praxis; and
 - iv Plan out strategies for reconciliation and peace

Member churches and NCCs be asked to financially support the programme and approach PCC and WCC for financial assistance if needed.

- C. That NCCs and PCC prepare liberating Bible studies and liturgies that would contribute to an atmosphere of sharing the truth in love, where honesty is experienced, and confession and forgiveness that contribute to healing deep seated wounds. This contributes to the process of reconciliation and peace.

II. COMMUNICATION

For effective ecumenical relationship in a vast region such as our Pacific, efficient communication is a necessity and the group therefore recommends that the Assembly approve:

- A. That PCC revive the PCC Newsletter, and that NCCs also be encouraged to produce their own (if they do not do so already). PCC and ecumenical partners be requested to help finance these activities.
- B. That the Pacific Churches Finance and Management Society (PCFMS) be requested to help member churches and NCCs in purchasing and setting up appropriate information technology equipment and train personnel to enable members to access information easily from the PCC Website as well as accessing information from each other. Further to identify and help train and develop ecumenical youth on information technology.

III RELATIONSHIP

To activate the vision of unity, fellowship and witnessing expressed in the first page, entering communion and building relationship for holistic communities of faith in the Pacific, the following are recommended:

- A That member churches and NCCs make intentional plan to visit, worship and participate in activities of other member churches.
- B NCCs, Ecumenical Committees on World Day of Prayers be asked to consider planning ecumenical activities for follow up actions on the theme of the World Day of Prayer each year.
- C That member churches invite other churches to participate in their workshops.

- D That this Assembly gives it's blessings to the Christian Youth Camp to be held in Davuilevu, Fiji 9-16 December, 2002 and encourage member churches to respond to the invitation expressed by the Director of the Methodist Young People's Department by sending 600 youths from other Pacific Islands to attend. Further it is recommended to the CYC organizers to include a workshop to concentrate on "Youth and Pacific Ecumenism."
- E That youth and women representation from member churches and NCCs to meet during mid-Assembly (2 ½ years) to evaluate their activities and build relationships and solidarity. PCC and the ecumenical partners are asked to help plan and finance this activity.
- F That Pacific church leaders meet every two years for fellowship and for evaluating and dreaming the mission of the PCC. PCC with ecumenical partners to co-operate in implementing this.
- G That PCC Assemblies be planned for 2 weeks in order to help establish ecumenical fellowship and have opportunity to efficiently address the agenda of the Assembly. This will also allow new participants to the Assembly to get acquainted with the Assembly.
- H That the PCC Constitution and this Assembly clarifies the position/status and role of other regional NGOs that are related to PCC, eg PTC, SPATS, PRS, PCRC etc.
- I That the PCC to work with regional NGOs such as the PCRC for closer relationship and partnership particularly in identifying and articulating the theological concepts that undergird their engagements with the issues. Further, that PCC members and NGOs work in collaboration with each other to involve churches in regional issues.
- J That this Assembly recognizes the need for the God's Pacific People Programme to continue and the PCC Executive Committee be given the power to make final decisions on the best way in which the programme can serve the mission of the church in the Pacific.

IV. REGIONAL ISSUES.

For the regional issues to be effectively attended to, it is recommended that:

- A PCC pay a pastoral visit to the Solomon Islands, Bougainville and Fiji within the next six months to listen to them; and
- B An additional animator be recruited to deal with regional issues, and regional and international ecumenical relationships.

V. WOMEN

- A That an additional animator be recruited to the Secretariat to be responsible to work with the concerns, interests and mission of the Pacific women;
- B That women of PCC member churches and NCCs be asked to help finance the Women's Animator.
- C That the Fellowship of Least Coins, World Day of Prayers and interested ecumenical partners be requested to help finance the re-establishment of the women's programme.

VI. EDUCATION

- 1. That this Assembly adds to section C of "The Island of Hope" document to be number C3 on Theological Education and Praxis the following:
 - A That the Island of Hope core group and PCC develop Christian Education Curriculum themes for all age groups, and writers' workshops for these themes to be included in the member churches educational programme.
 - B That priority be given in preparing and promoting liberating Bible studies for Christian discipleship, citizenship and transformation.
 - C That educational programmes be designed both at national and regional levels on how to creatively deal

with the fast changes that are invading the region and how to articulate the nature of development that Pacific churches can support.

2. Adoption of Reflection—Praxis—Reflection Approach;

This group recommends that we renew our commitment to the ecumenical vision, put into action what we can, and that an educational approach in reflection and praxis be encouraged for use in the region as a whole.

Resolution No. 106: Moved, Seconded that the General Assembly receive the report from Group F2, Promotion of Ecumenism in the Pacific. CARRIED.

29.12 Group A1. Ecumenical Co-operation and Development

1. WHAT IS THE MEANING OF ECUMENISM FOR US IN THE PACIFIC IN THIS 21ST CENTURY?

The attempt to answer this question has resulted in the following working definition.

From our respective churches it has always been evident in the way we perform that we understand the term 'ecumenism' as a formal or rather technical term. Ecumenism is having a world wide relationship. We see it as getting to know one another, starting with ourselves and moving out to others.

The wholeness of Creation (Gen. 1–2);
Our humanity unites us together;
Unity of the world.

- i If we leave aside our differences
 - ii Looking at the unity of Christians
 - iii We are one because we have the Holy Spirit
 - iv Ecumenism is the call of God as it was to Abraham (and through him all of humanity was blessed). Gen 12:1-4
- In the New Testament Jesus sent his disciples out to the whole world;
 - From a women's perspective it means making space for and accepting other people where they are;
 - It is difficult to define Ecumenism and we questioned is there a Pacific term for Ecumenism? Does Ecumenism change some of our customs/traditions and cultures?
 - Finally, we can see ecumenism, as Christians **endeavouring** to follow Christ's way together.

WAYS OF IMPROVING ECUMENICAL CO-OPERATION AND DEVELOPMENT IN OUR CHURCHES.

Since the reconstruction of PCC, we have identified the following important issues to be implemented for the next five years.

Ecumenical Cooperation and Development:

- i That churches accept the work of partnership of men and women in mission;
- ii That churches communicate with each other about activities;
- iii That churches be more active in implementing awareness programmes for women and youth;
- iv That there be a woman animator. The reconstructing of PCC meant the women's desk was disbanded, resulting in little evidence of women's programmes.
- v That churches include the subject of ecumenism in their theological college curricula.
- vi That BEM (Baptism and the Eucharist Mission) document be included in theological college programmes and also be seriously studied at the grass root level.

The *Winds of Change* presentation has touched us all as member churches. It is a wake up call and church leaders need to accommodate the needs of our youth as they hold the continuation of our Ecumenical Cooperation and Development in our Churches.

Resolution No. 107: Moved, Seconded that the General Assembly receive the report from Group A1, Ecumenical Co-operation and Development. CARRIED.

29.13. Group A2. Ecumenism

1. INTRODUCTION

The group looked at ways in which we can identify with issues at hand in ecumenical cooperation and development. They first clarified what ecumenism means for us in the Pacific. It means cooperation — collaboration. It also means supporting structures from churches, even the structure of PCC, and continuing to look at this restructure has been very helpful in our journey with ecumenism. It means sharing of resources in the name of mission as brothers and sisters in Christ. What is our purpose? Is it only to build our own churches, groupings, people within the faith, or is it about outreaching to others in the community? Ecumenism is about outreaching. Most importantly, ecumenism is about Jesus Christ, our Lord who has called us into this ministry. We looked at ways in which we can remind ourselves of this and seek creative ways in which the group can promote ecumenism. We thought of offering words in our own languages and cultures that mean something to remind us of our purpose and our calling. An English way of defining ecumenism is suggested as

E is for equality
C is for communication
U is for unity
M is for multi-culturalism
E is for effective
N is for nurturing
I is for inclusiveness
S is for solidarity, standing together
M is for mission.

2. ISSUES THAT HINDER PROGRESS OF ECUMENISM IN THE PACIFIC

- i **Aggressive evangelism of Pentecostal churches** claiming to have the right theology, the right expression of faith in worship and evidence of the working of the spirit in the practice of healing, prophecy, speaking in tongues.
- ii **Minister of the Parish** — they need to be open to youth needs; encourage innovation; advocate for youth ministry at session level; provide support for youth ministry in training, finance, and spiritual nurturing. Often nothing happens unless supported by the Minister
- iii **Acceptance to the National Council of Churches of women and youth representatives.**
- iv **Mono-cultural approach to church in a multi-cultural congregation.** Ecumenism is about being inclusive to all God's children
- v **Paradigm shift(s) in Theology.** Ecumenism is about recognizing, and accepting that there is more than one theological perspective of church, mission, and God.
- vi **Reluctance to work together** often comes from the fear that acceptance of a fellow Christian with a different Christian tradition may lead to one being unfaithful to God.
- vii **Exclusiveness in leadership roles.**
- viii Church and society have varied stances in the employment of women; society accepts women for their competencies, but the church lags behind in not offering key positions to women — Ordination of women — leadership positions in the church.

DESIRED OUTCOMES FOR ECUMENICAL CO-OPERATION

- i. **Mission with a Focus** at congregation; denomination and National Council of Churches levels.
- ii **Intentional in approach to mission** working out vision/mission of the church, denomination and National council of Churches. Strategic planning, implementing and evaluating of mission initiatives, adopting good management practices
- ii **Teaching Ministries:** Biblical Training at all levels; theological training for leaders; resource sharing in terms of
 - * Material for Sunday School, youth and Christian education programmes.
 - * Workshops — congregational, denominational, regional and International
- iv **Multi-cultural church:** reflection on and living the principles of the Christian gospel inclusive of:-
 - * Culture
 - * Ethnicity - Strengths of people belonging
 - * Age: youth and the elderly
 - * Gender — Women/Men and relationships
 - * Church cultures, traditional and contemporary
- v **Training of ordained ministers to be:**
 - * open to innovation that emerges from the congregation;
 - * agents of change if it is for the benefit of mission and local ministries;
 - * upholders of the gospel in its embrace of the culture; and to
 - * ensure that the gospel continues to critique the culture.
- vi **SPATS involvement in training:**
 - * Curriculum for theological education needs to include a good percentage of material on ecumenism;
 - * Multiculturalism needs to be developed to improve relationships between God's people in ministry.
- vii **National Council of Churches** discuss and agree on clear guidelines/professional ethics in areas of:-
 - * Recruitment... (no poaching from other denominations)
 - * Accepting women, youth and lay-leaders as members
- viii **Churches to look at their constitutions and church structures** so that they are:
 - * Inclusive in allowing the appointment of people with spiritual gifts and competencies to church positions;
 - * Intentional in supporting and funding ministry among youth.
- xi On-going training of leaders at congregational, denominational, regional and international levels.

SUMMARY

- Encourage: Education;
 - NCC membership
 - Better communication using E-mail and web sites;
 - Acceptance of others; and
 - Weavers (SPATS) to have links with NCC and PCC member church women.
- PTC to be involved in refresher courses for on going training of leaders.
- SPATS to emphasize ecumenism in curriculum for theological training.
- Re-establishment of women and youth desks, OR assign one animator to have specific responsibility for women and youth.
- Encourage involvement in regional initiatives.
- Encourage youth to plan, run and evaluate relevant programs for mission.
- Encourage international links with sister churches in receiving and giving of valuable resources.

Resolution No. 108: Moved, Seconded that the General Assembly receive the report from Group A2, Ecumenism. CARRIED.

Resolution No. 109: Moved, Seconded that the General Assembly accept all the presentations and give them to the Assembly Drafting Committee to combine into recommendations for tabling at the following day's session for discussion and endorsement. CARRIED.

30. Election of Officers

The Moderator invited Ms Sophie Gegeyo, Chair of the Nominations Committee, to chair this session of the Assembly and to inform the Assembly about the election process. Ms Gegeyo explained that there are no set criteria in our Constitution or Bylaws to guide us in election of office bearers. After seeking the guidance of the Assembly, they made the following decisions:

1. Those nominees that are not endorsed by their member churches did not meet the necessary criteria to proceed with their nomination;
2. Late nominations were not considered;
3. The Nomination Committee recommends that the following issues that arose from the election of Officers this year be not discussed or debated now but be addressed by the new Executive Committee and brought to the next Assembly:
 - i. Should a member be allowed to endorse two people to the same position?
 - ii. Should member churches be allowed to endorse a nominee different from their own nominee or nomination?
 - iii. What should happen when nominations received do not respond to the Constitutional requirement that if the Moderator is a man the Deputy Moderator shall be a woman, and vice versa?

The process for this Assembly's elections is that:

- i The election is going to be done in a secret ballot.
- ii The election will be a closed session; all observers and non-official delegates will be asked to leave the room.
- iii Nominees will be given 2–5 minutes to introduce themselves to this Assembly.
- iv If any discussion is to take place, nominees will be asked to leave the room, but will be called back at the time of voting.
- v We will count the official delegates present to ensure that the number of votes corresponds with the number of delegates present.
- vi Counting of votes will be done in front of all delegates of the Assembly.
- vii Every official delegate has one vote.
- viii The successful candidate must receive 51% of the primary vote of all delegates eligible to vote.
- ix If a candidate does not receive 51% of the primary votes, there shall be a second or further round of voting.
- x If there are more than three candidates to a position, the name of the candidate with the least percentage of primary votes will be deleted from the next round of elections (refer 10A.5 of the Constitution).

30.1. Election of Moderator

The Chair called upon Bishop Philemon Riti to introduce himself.

Rev. Riti described himself as the Moderator of the Uniting Church in the Solomon Islands, 58 years old, but still growing younger! He is married with four children. He has been 11 years as a Bishop and then Moderator to the Uniting Church in the Solomon Islands. He said the rest of his ecumenical profile is in his CV (refer Appendix XV). This is the second time he has been approached to take up the position as Moderator of PCC. He refused the first approach at the 7th Assembly in Tahiti because of other responsibilities, but is happy to accept the nomination

Ms Fuiva Kaviliku said her personal details are in her CV as tabled and she has been in front of the Assembly this whole week. She has served as Deputy Moderator for three years and as Moderator for two years. She believed that this position is a calling, and if she is called she will serve. Ms Kaviliku said she had her own dreams and visions, but would obey and carry out the vision of PCC.

Ms Lorine Tevi said that she was known to most of the delegates. She grew up in the ecumenical movement and, as stated in her CV, is firmly rooted in the Methodist tradition. She said if she was appointed Moderator, her vision for PCC is to actively promote Christian unity, fellowship and witnessing together. For that to happen, she believed theological reflection on BEM is important, and theological education of both laity and ordained (refresher courses) is another goal. She would like to support the present movement of strengthening the NCCs and work with member churches. She would also like to see that the concerns of the region are addressed by the churches ecumenically. Her passion is to identify young men and women ecumenical leaders, and prepare them for leadership in the region. That is her vision and it is the task of the Moderator to see that the Secretary and the churches adhere to the mandate that emerges from the Assembly.

Resolution No. 110: Moved, Seconded that we do not want further discussion on the nominees for Moderator. CARRIED.

30.1.1: Moderator, Uniting Church asked if we could listen to all the candidates who are nominated for positions.

30.1.2: Dr Nokise questioned whether it was in order for the current Moderator to sit with the Chair of the Nominating Committee at the top table during the election. (Ms. Kaviliku vacated her chair at the top table).

30.1.3: Rev. Ve'a asked how, under our Constitution, Ms Tevi can be present, and be a candidate when she is not an official delegate. Ms Gegeyo said she was nominated and endorsed by her church, and that makes her a candidate to this position.

30.1.4: Ms Lini said she did not recall that the criteria included that a nominee for an Officer's position must be an official delegate. Ms Gegeyo responded by saying the new Executive Committee must decide whether someone who is not an official delegate can stand for an office, but this Nomination Committee has decided that, because Ms Tevi is nominated and endorsed by her church, she is eligible for election.

30.1.5: The Moderator asked the Returning Officer to count the delegates (here were 145 official delegates present: 51% = 73). Ballot papers were distributed.

30.1.6: Rev. Kolia expressed concern about the Constitution Clause 17.4 which said that if a man were elected Moderator, then a woman should be the Deputy. The Chair said there will be no further discussion on the issue.

30.2: Election of Deputy Moderator

30.2.1: The Chair asked Rev. William Hamblin to introduce himself. Rev. Hamblin said he was asked by his church (the Evangelical Church in French Polynesia), to put his name forward for the position of Deputy Moderator. He has been an ordained minister since 1990. His nomination affirms the presence of Francophone nationals and their desire to contribute to the work of PCC.

30.2.2: The Chair invited Rev. Fr. Api Qilio to introduce himself. Fr. Api said he stood in the name of the ecumenical movement in the Pacific, regionally and globally. He also stood for the call of Jesus to come together as a family of God, as evident in the creation of the world. This year the Fiji churches entrusted him, a simple priest, to become the head of the National Council of Churches in Fiji. He thanked the Methodist Church and other churches in Fiji for entrusting him with this very important task. He also thanked the Anglican Church and the NCCs for seconding his nomination. He believed it is important for all of us to focus why we want this job. To him it is important to know how candidates vision the future of the ecumenical movement in the Pacific. He has been invited to be part of the team that will enable the Pacific church to continue its search for a way we can come together as the one family Jesus has called us to be. Fr. Api said he was born in Fiji, and has been involved in ecumenism since his ordination into the Anglican Diocese of Polynesia.

30.2.3: Bishop Bryce referred the Assembly again to the Constitutional requirement that if the Moderator is a man, the Deputy Moderator should be a woman.

30.2.4: Bishop Oru said we could be hung by article 17.4 of the Constitution and it was important that we interpret this clause. The Chair said that she asked at the beginning of the elections the Executive Committee be allowed to decide what should happen when nominations received do not correspond with the Constitutional requirement. She said the discussion would not continue now, but it will be left to the new Executive.

30.2.5: Ms Hoiore said it was a joy for their church to nominate a member to the position of Deputy Moderator. The Chair said they will use the names that are given to us through the churches.

Results of the first round of voting for the Moderator's position:

Bishop Riti 69; Ms Lorine Tevi 44; Ms Fuiva Kaviliku 30. 2 invalid votes.

30.2.6: The Chair said that as 69 votes do not constitute 51%, we will delete Mrs Kaviliku's name and vote again. Two votes were invalid because two names were written on the paper. Delegates were reminded to put only one name on the paper.

Results of the second round of voting for the Moderator's position, Bishop Riti, 95, Mrs Tevi 50 votes.

30.2.7: The Chair declared Bishop Riti duly elected as the Moderator of the Pacific Conference of Churches. She invited Bishop Riti to take his chair and address the official delegates of the Assembly.

30.2.8: Bishop Riti: said he rose with sincerity and humility to thank the Assembly for their confidence and trust in electing him to this position. Although it is only one step forward from the role he has played for the last two years, he felt the weight of this challenging and demanding responsibility. It will require total commitment, dedication, perseverance and endurance to be an ambassador for PCC for the next five years. Like the head of any church, Bishop Riti said he has a full schedule in his local church. However, with the Deputy Moderator, General Secretary and staff of PCC, a good team spirit and the sharing of responsibilities, the duties will be efficiently and sufficiently carried out. He said, "The chair you have confidently designated for me to lead is cushioned with suffering and garlanded with a crown of thorns, and I consider myself the least of all who has sat on it. It is the one and the same chair that past and present saints have sat on.



People like Rev. Seteraki Tuilovoni, Dr. Sione Amanaki Havea, Mrs Fetauii Mata'afa, Bishop Jabez Bryce, Bishop Leslie Boseto, Bishop Patelesio Finau, Rev. Elder Masalosalo Sopoaga, Rev. Reuben Magekon, and my predecessor, Mrs Fuiva Kaviliku. They have successfully done their part. Through their guiding hands, their wisdom and knowledge, and your prayers and support, I will sit on it to continue to formulate, execute and implement all the issues mandated by the authority of the PCC Executive Committee. I thank my predecessor and co-worker, Mrs Fuiva Kaviliku for creating a good team spirit over the past years. I have learned a lot from her leadership and experience and I will continue to seek her advice and support. It is my prayer that as the Holy Spirit weaves us together in peace, He is going to first of all re-weave the areas that have been wrongly woven. We must allow the Holy Spirit to un-weave the wrong parts in us, where necessary, in order that he may weave better and beautiful patterns. Thank you."

30.2.9: Ms Hoiore said that to enable the Assembly to conform to the Constitution their church will withdraw the nomination of Rev. Hamblin, as they want a woman to be Deputy Moderator.

30.2.10: Bishop Bryce pointed out that 17.4 uses the term 'should' not shall. Therefore it is not unconstitutional if we elect a man.

30.2.11: Ms Lini said there is no rule about withdrawal so can the Assembly agree to it. She also asked why, knowing the Constitution, nobody nominated a woman for the position of Deputy Moderator.

30.3.12: Rev. Sevaaetasi reminded the Chair that we have referred this matter to the Executive. He therefore suggested that we continue with the voting, knowing that these things will be made clear future elections. The Chair agreed, saying these two names were given to us and we should proceed with them.

30.3.13: Ms. Hoiore accepted and agreed that the nomination of Rev. William Hamblin remains.

While the votes were being counted, the Assembly proceeded with the election of the General Secretary.

30.4. Election of General Secretary

30.4.1: The Chair invited Rev Valamotu Palu to introduce herself. She said her personal details were in her CV, and asked that the result of the work she has presented to this Assembly should speak for her. She said she was 39 years old and had a family of two children. PCC appointed her as General Secretary in 1998. Today she offers herself in response to the call of Assembly and the member churches, and will regard as a call whatever task and vision the Assembly puts in front of her..

30.4.2: The Chair invited Rev Simote Vea to introduce himself. Rev Vea said he had lived an 'ecumenical life' for the last 20 years, and it is in his heart and will to serve the Assembly through PCC for the development of ecumenism in the Pacific region. He welcomed the restructuring of the past five years, but he believed more needs to be done to restructure the spirit of ecumenism in future so that we have a common mutual understanding of solidarity in our region and can all affirm the theme for this Assembly — not only that we ask the Holy Spirit to weave us but we, as co-weavers, move together in our journey for the next five years.

30.4.3: Rev Leva Kila Pat introduced himself as married with two children (a daughter of 24, doing a PhD in science at Queensland, and an 18-year-old son studying at a University in Brisbane). His wife is a Christian educator, with skills in management sales. Rev Pat graduated with BD at United Church theological school and a Master of Arts at the Pacific School of Religion in Berkley USA. He completed a level one administrative course in Papua New Guinea. He is an ordained priest with the United Church of PNG; and has worked as a chaplain and served in local parishes in PNG. He was a lecturer in biblical studies and Dean of Studies at Roronga Bible School; a member of the MATS accreditation committee, and General Secretary of PNG Council of Churches from 1986–98. Currently He is an animator with PCC, and has been Acting General Secretary of PCC on various occasions. He attended many forums within the region and internationally from 1986 until now. His expertise is in planning and management, gained in his work with the NCC and the PNG Government. He participated in the national economic summit, assisted REAT in the development of PCC's three-year programme, and assisted NGOs in Fiji (including PCRC) in addressing issues to the Forum Secretariat and the European Parliament.

30.4.4: Voting for the position of Deputy Moderator: Fr Api 84; Rev. William Hamblin 60; 1 abstention.

The Chair advised that Fr. Api is, therefore, the duly elected Deputy Moderator of the Pacific Conference of Churches. She invited Fr Api to address the Assembly.

30.4.5: Fr Api thanked the Assembly for their trust in him, and thanked Rev. Hamblin for also agreeing to be nominated. He humbly acknowledged their acceptance of him to be part of the team and he thanked the Methodist and Anglican churches for allowing him to have this experience. He said he was their servant, to support PCC members, the new Constitution and all that we are going to do together.



The result of the election for the office of General Secretary: Rev. Valamotu 77; Rev Leva Kila Pat 39; Rev. Vea 28; 1 invalid vote.

The Chair declared Rev Valamotu Palu to be the General Secretary of the Pacific Conference of Churches and invited her to address the Assembly. Rev Vala said she will work hard, and try to be patient. She thanked the Assembly for their trust and support in allowing her to embark on another mile of service to the PCC. Speaking on

behalf of her family and church, she honoured this trust and support and promised to serve the PCC to the best of her ability and knowledge with God's help. She thanked the Methodist Church in Tonga, and the Uniting Church in PNG for nominating her. She hope that the peace of God will continue with us in our ecumenical journey.

The Chair pronounced the new office bearers as Moderator, Bishop Riti; Vice Moderator, Fr. Api; and General Secretary, Rev. Valamotu Palu. Ms Gegeyo thanked the Nomination Committee and the Returning Officers for doing a wonderful job, that was very difficult. She handed back the chair to the Moderator.



30.4.7: Bishop Riti thanked the Chair of the Nomination Committee and the Returning Officers for conducting the elections. He said he believed his predecessor has not finished her task yet, and at this stage he wanted to acknowledge that Mrs Kaviliku is a woman with a lot of gifts. She had a lot of courage and vision, and her vision still remains in the record of PCC through her reports. He thanked her again for her leadership. She has come through a very hard time and he was able to assist only in a very small way. Although it is now time for her to leave this position, he hoped she would continue to be a resource person for the PCC as one who has carried the responsibility of Moderator. He thanked her for her commitment and dedication. Bishop Riti welcomed Fr Api Qilio, whom he met for the first time when he when was the secretary of SICA in 1988 and Fr Api came to the Solomon Islands as a representative of the Diocese of Polynesia. They have worked together with PCC for a long time as ordinary members, but now the Assembly has given them the opportunity to work together. Addressing the General Secretary, Bishop Riti says he knows her well and is happy that she is coming back again. He pledged Rev. Vala his support and asked the Assembly to continue to pray for and support them because alone they cannot do anything, but with prayers they can carry out the task given to them.

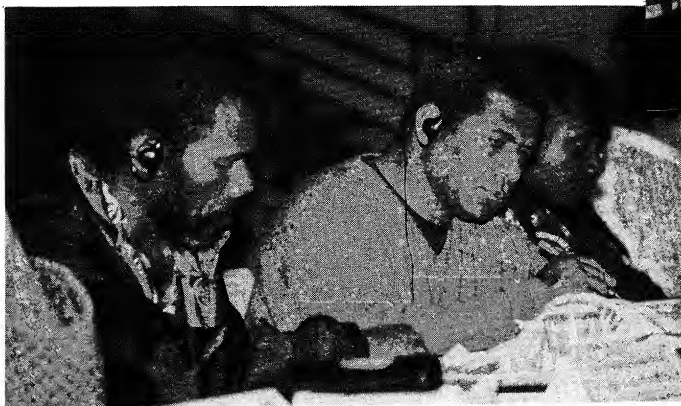
30.4.8: The observers were invited to return to the meeting for the closing devotion conducted by the Francophone family of PCC.

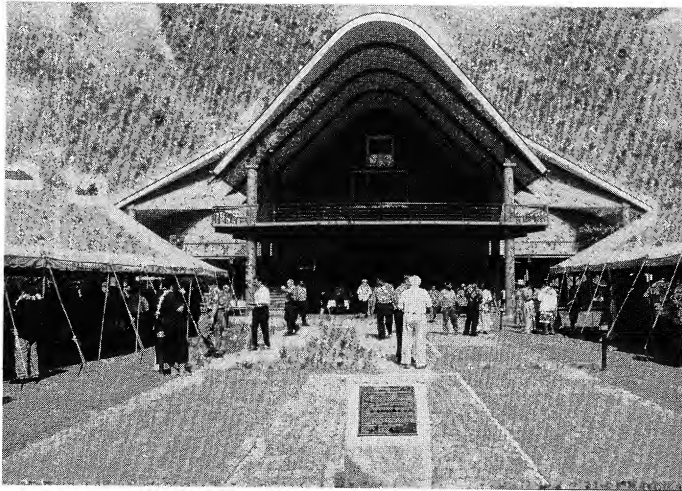
Prayer:

Song: Te Fatu.

Reading: II Timothy: 2:1-10.

Message: Celine Hoiore.





DAY SEVEN

Devotion: Cook Islands Christians Church Women's Fellowship

Hymn

Reading: John 15: 1-8

Prayer

Sermon

31. Recommendations of the Drafting Committee from Statements by Discussion Groups

31.1: Mrs. Kavaliku said she understood her task as Moderator is not finished until the end of This Assembly. She asked her Deputy to take over from now. Bishop Riti said he is still Deputy Moderator until tonight's induction service, but will, under her leadership, moderate the next session.

31.2: Groups A1 & A2: Ecumenical Cooperation and Development:

- 1 That the PCC member churches accept the work of partnership of men and women in mission.
- 2 That member churches include the subjects of 'ecumenism' and the BEM (Baptism and the Eucharist Mission) Document in their theological colleges curriculum and also at the local church level.
- 3 That there shall be a greater mission focus within: congregations, denominations and National Councils of Churches.
- 4 That there be an intentional approach to mission in working out the vision/mission of the Church, denomination and National Councils of Churches.
- 5 That strategic planning, implementation and evaluation of mission initiatives be adopted.
- 6 That good management practices and capacity building are adopted in relation to:
 - a) Personnel — recruitment, training and retention;
 - b) Financial — good stewardship;
 - c) Effective communication.
- 7 That the following shall be emphasized in the teaching ministries of the region:
 - a) Biblical training at all levels;
 - b) Theological training for leaders;
 - c) Resource sharing in terms of materials for Sunday School, youth and Christian education program and workshops.
- 8 That the NCCs establish clear guidelines/professional ethics in terms of accepting women, youth and lay people as members.
- 9 That the member churches consider reviewing their Constitution and structures so that the following may occur:
 - a) Being inclusive in appointment to church position, to allow people with spiritual gifts as well as competence in tasks for the positions.

- b) Being intentional in ministry among youth and women in terms of support and funding.

Resolution No. 111: Moved, Seconded that these are the recommendations from groups A1 and A2 before the house. CARRIED

31.2.1: Mr Tevi asked whether it would be more useful if all the recommendations are read then we go back and adopt them. There might be some referencing that needs to be made across the various groups. Also, it will allow time for the delegates to have hard copies in front of them where corrections can be made.

31.2.2, Mr Vugakoto said that this is a delaying, time-wasting tactic while we waited for the papers to be completed.

31.2.3: Ms Tevi agreed with Fei, saying we are coming to the moment when the fruit of the week's deliberations will be looked at. We don't have the whole paper in front of us, so we cannot see the totality. We should read through all the recommendations and when we have the paper in front of us we can approve them.

Resolution No. 112: Moved, Seconded that we deal with the reports section by section. CARRIED.

31.2.4: No. 1: Sekuini asked that No. 1 read 'of partnership of men and women in youth in mission.'

31.2.5: Dr. Meo disagreed saying if we are to play with words here, we should also add 'children'.

Resolution No. 113: Moved, Seconded that we adopt No. 1 as is. CARRIED.

31.2.6: No. 2: The correct title is Baptism Eucharist and Ministry, not Mission.

Resolution 114: Moved, Seconded that we adopt No. 2 after replacing the word 'Mission' with Ministry. CARRIED

Resolution 115: Moved, Seconded that we adopt No. 3, CARRIED.

31.2.7: No. 4: Bishop Bryce asked how will we monitor the things we are asking the member churches to do? Are we asking the Executive to do this? The General Secretary said what is passed becomes the work of the member churches, the Executive Committee and the Secretariat's for the next five years. The Animators will carry out what is recommended by this Assembly.

31.2.8 Dr. Meo agreed with Bishop Bryce that it is not the job of this Assembly to handle what is supposed to be the job of the churches in their own countries. Churches have their own vision and mission, we should not impose our vision and mission on them. We can encourage them to take their own initiative, but we cannot monitor or impose. He suggested we say that 'we encourage that the local church to develop their visions and missions in their own locality.'

31.2.9: The General Secretary said this is a general resolution — when the churches and NCC representatives meet they will bring their own priorities and concerns that are related to our resolution. It is the church who will decide, not the Executive or Secretariat. Archbishop Moore and Rev. Taufu supported the inclusion of the concept of encouragement in both No. 4 and No. 2, because it is important that PCC resolutions do not tell the church what to do.

Resolution 116: Moved Seconded: amendment of No. 2 to read "That the Pacific Conference of Churches encourage member churches to include the subjects..." etc. CARRIED.

31.2.10: Rev. Banivanua said No. 4, should read "The PCC encourages the churches, denominations, and NCC in working out their vision and mission."

31.2.11: (Unidentified) questioned the term 'intentional approach to mission,' believing that most member churches and NCCs have established visions and mission. Mr. Kuman explained on behalf of the group that when they looked at the preamble of this topic, it is a desired outcome for ecumenical cooperation. When the group made this recommendation it was in two parts and the original wording was to be intentional in our approach to mission in terms of strategy and planning. It is a generalized comment to bring all the churches into ecumenical cooperation in the Pacific.

31.2.12: Rev. Hala'api'api said in their Dioceses of Tonga and Niue they have visions and missions for the Diocese, but here we recommend an ecumenical vision.

Resolution No. 117: Moved, Seconded that No. 4 be amended to read, "The PCC encourages the churches, denominations, national council of churches in working out their vision and mission." CARRIED

31.2.13: No. 5 Rev. Vugakoto asked that the word 'ecumenical' be added as follows:

Resolution No. 118: Moved, Seconded that No. 5 read, "That strategic planning, implementation and evaluation of ecumenical mission initiatives be adopted." CARRIED.

Resolution No. 119: Moved, Seconded that we adopt No. 6 CARRIED.

Resolution No. 120: Moved, Seconded that we adopt No. 7 CARRIED.

31.2.14: No. 8: Rev. Reuben suggested it read "...National Councils of Churches 'be encouraged' to establish...etc".

31.2.15: Rev. Vugakoto said Nos. 1 and 8 appear to be the same, except one is PCC and one is NCC. PCC should set the guidelines for all NCCs to follow.

31.2.16: (Unidentified) Is PCC ordering churches to carry out resolutions? Local decisions are made by member churches.

31.2.17: Archbishop Smith said if it says 'as members of the National Council of Churches', it makes sense, but if it means as members of our churches, then they are members already.

Moved that No. 8 read PCC instead of NCC. DEFEATED.

31.2.18: Ms Lini asked how 'lay people' become members of NCCs — directly or through their churches? Currently it is through their churches.

31.2.19: Dr. Meo believed the term 'professional ethics' should be deleted as it is a very loaded term. He suggested we say, "that NCC's establish clear guidelines to accepting women, youth and lay people." The NCCs are competent to work out the theology and ethics.

31.2.20: Moderator of A2 said the professional ethics in the original text did not relate to women and men. Our emphasis on professional ethics was relating to 'poaching' of members or 'stealing sheep.' We do not evangelize off other churches and if people move from church to church you say something about that. The acceptance of men and women is a theological issue. Representation of men and women deals with having a gender balance and a balance of lay and ordained people in nominations as candidates Trying to put these thoughts together has confused the two issues.

31.2.21: Rev. Kolia said too much theological 'junk' creates a lot of tension. The statement is too authoritative and therefore irrelevant to our situations. It was his understanding that the churches in our National Councils includes everybody, no one is excluded.

Resolution No. 121: Moved, Seconded that no. 8 be deleted. CARRIED.

31.2.22: No. 9: Archbishop Pogo said this looks simple, but doesn't take into account the ecclesiology of member churches.

31.2.22: Ms Hoiore proposed that we delete No. 9. Rev. Taufa and Rev. Lagi agreed saying PCC should never tell their member to review their Constitutions and structures.

31.2.23: Rev. Ikitoelagi said the motion expresses the group's frustration that so often the skills and gifts of lay people are not well utilized, but they didn't consider the effect on the current structures, Constitutions etc. He asked if the Assembly deletes this motion, what are we saying to people who feel like this. We are talking about the gifts of youth and women.

31.2.24: Bishop Uro said we talk about ecumenism but when it comes to the practicality of ecumenism we become so defensive. Ecumenism is not an academic exercise. The topic is ecumenical cooperation and development and we are trying to encourage ourselves to take ecumenism very seriously.

31.2.25: Ms. Tevi said No. 1 relates to No. 9. If we agree with No. 1, then no. 9 will be done. An example is the Methodist Church in Fiji, whose Constitution says only the ordained are to be the President of the church. Then what does partnership of men and women mean? Deaconesses in their church who have undergone training, like the theological students, would practice for a number of years, but when they come for ministry, the Constitutional requirement is they must serve ten years before being considered for presidency. That's a lay woman, Deaconess of the church. I think that because we have approved certain policies and visions, it will touch our Constitution. We agree that the Constitution is a matter for individual churches, but what is the use of our regional organization if we do not approve this motion which encourages the churches this way.

Resolution No. 122: Moved, Seconded that we delete No. 9. CARRIED

31.3: Groups B1 & B2 Recommendations; Partnership of Men and Women in Mission

That the member churches, National Councils of Churches and the PCC Secretariat be encouraged to:

- 1 Re-read the Bible through the eyes of Hagar and Sarah.
- 2 Encourage theological conversation and reflection on partnership issues.
- 3 Promote the importance of the complementary side of equality rather than the competitive side of it.
- 4 Acknowledge that the transformation in partnership of men and women in the church is a painful process where the need for change of mindset requires a powerful conviction and a strong faith in God.
- 5 Plan and implement workshops that orientate families to exercise partnership in the homes.
- 6 Give top priority to the implementation of workshops for women and youth.
- 7 Promote theological reflection and practical resolution to the ordination of women.
- 8 Put in place an orientation program to encourage and prepare the youth to contribute to the discussion of issues in forums like the General Assembly and regional meetings.
- 9 Create a position for an Ecumenical Animator to specifically work in the area of women and youth.
- 10 Use the "Personal Viability" program run by the PNG church and any other liberating program run by other churches to train Pacific people to cope with the issue of globalization.
- 11 Provide a brief summary of the GPP program to answer the following questions
 - i Where does the Assembly want this project to go?
 - ii What is the level of the PCC financial commitment to this program?
- 12 Develop effective youth programs to cater for the needs of youth who have lost their way outside the world of

Christian living. Those children need to learn and understand the power of prayer.

- 13 Obtain and provide necessary resources — information and finance, not only to help advance the development of women and youth, but to also strengthen the partnership in mission.
- 14 Pay attention to the inevitable interaction between the Gospel and culture.
- 15 Address its worship and preaching patterns appropriately to meet the needs of contemporary congregations.
- 16 Recognise and respect youth leaders in the church for what and for who they are, and not what we want them to be.
- 17 Seriously consider the positive use of musical instruments in church (guitars, drums etc).

31.3.1: The Moderator reminded the Assembly that we adopted Nos. 1–8 & 10 yesterday.

31.3.2: No. 9: (Unidentified) asked why we should specifically read the Bible through the eyes of Hagar and Sara. At the Moderator's invitation, Dr Meo explained that we should re-read the bible in the eyes of the women, one of whom is a slave, and one is free. From those two different perspectives we would have a different understanding of the Bible itself.

31.3.3: Ms Hoiore said their church encourages the appointment of an ecumenical animator to work specifically in the areas of women and youth.

31.3.4: Ms Gegeyo said the women who met earlier this week expressed the need of gender balance of ecumenical animators for PCC, and several groups also recommended this.

31.3.5: Rev. Kolia said sometimes we ignore the expense involved in our recommendations. We already have a youth in Makoni, and Rev. Vala has been re-elected as our General Secretary who can carry out responsibilities for the women. If we ignore the new structure and develop more desks without the means to support them we will fall in the pit again. We don't know how much the donor partners are going to offer us.

31.3.6: Ms Tofoaeno said it not an issue of budget or money, but of partnership of men and women. There are three animators; if we want to include the men and youth, why not have one man, one woman and one youth, one of which must be a French-speaking person?

31.3.7: Dr. Meo agreed with appointing a woman ecumenical animator although he was part of the restructuring when we created three animators. Now we are a few years ahead, and there is this need for the women. The General Secretary was the Secretary for the women's desk, but now has the heavy responsibility of General Secretary, so won't have time to focus on women's issues. I agree that we have a youth animator, but the problem is they are all men, and we should have a feminine voice in this work. The financial people will be worrying about where we get the money from, but this will be provided if we approve the motion.

31.3.8: Dr Mikaele said this whole section is based on partnership of men and women. We need to listen to our theme and the voice of the Holy Spirit who may be whispering to us to consider this fact in our churches. He said the men put up their defense but where is the Holy Spirit? The Holy Spirit is whispering to us churches in the water of the Pacific Ocean to have ministries that are inclusive, that take care of everybody, and we work out the structures in our own churches. He reminded the Assembly that these are only recommendations, and member churches will make the final decisions. Let us not block the Holy Spirit from transforming not only us as people, but also those structures where we continue to stifle the Spirit's work by not being inclusive or recognizing the gifts of women and youth.

31.3.9: Mr Tevi said some of our partners are present and they could be asked to give an opinion. From the perspective of the round table and the overall financial impressions he agreed with Rev. Kolia, and Ms Tafoaeno. The ecumenical animators' contracts will be reviewed during the year, and he thought the proposal of one woman and one youth being included in the ecumenical animators' team was a good compromise in terms of the financial obligations and trying to listen to the Holy Spirit.

31.3.10: Rev. Lagi agreed saying we are missing something without having an animator to look after the women's and youth work. The Methodist Church in Fiji support this – the women do the hard work in our church in Fiji, and they support the men. It is a proven fact that when things are geared at the women it is easy to find the funds.

Resolution No. 123: Moved, Seconded we adopt No. 9. Carried,

Resolution No. 124: Moved, Seconded that as No. 11 relates to other recommendations, it be discussed separately, and we move on to 12. CARRIED.

Resolution No. 125: Moved, Seconded that No. 12 be adopted. CARRIED.

Resolution No. 126: Moved, Seconded that No. 13 be adopted. CARRIED.

Resolution No. 127: Moved, Seconded that No. 14 be adopted. CARRIED.

Resolution No. 128: Moved, Seconded that No. 15 be adopted. CARRIED.

31.3.11: No. 16: Mr. Willie Star asked whether what is implied here is that the youth can they say or do anything according to what doctrine they want to follow and what theology they preach? He used as an example a youth leader that said Easter is from a heathen un-Christian practice so he wanted to do away with celebrating Easter. Sometimes they need guidance.

Resolution No. 129: Moved, Seconded that we add “they be given guidance to follow the teachings of their church,” ‘not what we want them to be’ to be deleted, and that the amended No. 16 be adopted. CARRIED.

31.3.12: No. 17: (Unidentified) said in making any recommendation we must respect the methods of worship of Churches, be they are conservative or traditional. We give freedom for methods of worship, we do not make rules.

31.3.13: (Unidentified) We should again use the word ‘encourage’. Response, The word ‘encouraged’ is already at the beginning of the recommendations from B1 and B2.

Resolution No. 130: Moved, Seconded that No. 17 be adopted. CARRIED.

31.4: C1 & C2 Recommendations: Church and State Relationship

- 1 That the churches and NCCs work vigorously in the promotion of peace, forgiveness, and reconciliation.
- 2 That member churches and NCCs seriously address national crisis issues in each country e.g. (land, identity, indigenous peoples, uprooted peoples, environmental degradation and violence).
- 3 That the church leaders in the Pacific be encouraged to assume a prophetic role.
- 4 That the churches and NCCs strengthen the capacity of youth and women's networks at the national level.
- 5 That the PCC Secretariat carries out an independent study in order to make a concerted response to the crises in the region (e.g Solomon Island, Vanuatu, Fiji, PNG).
- 6 That member churches and NCCs be encouraged to strengthen the ministry which puts emphasis on family values.
- 7 That the PCC/NCC become more involved in the decision making process in church and state relationship towards peace and reconciliation.
- 8 That the PCC re-established a women and youth desk to relay information and enable us to raise our concerns.
- 9 That the PCC assists our respective governments in matters of corporate and traditional values in the judicial systems of individual countries.

- 10 That the PCC introduces education of church and state relations into the school curriculum to begin from secondary school level to the tertiary level.
- 11 That the PCC establishes a national body to oversee the implementation of these recommendations and to evaluate the progress.
- 12 That the PCC member churches at the local level reflect on various causes of violence within our communities and take action with the governments to eradicate these causes.
- 13 That the PCC member churches create initiatives to attract new members into the church.

31.4.1: **No. 1:** Rev. Taufa said that again, we should use the word encourage. The Moderator responded asking the Assembly to assume that we always use the word encourage when it comes to recommendations to the churches.

31.4.2: Rev. Kolia said the sentence is not finished. With whom are we to be at peace, forgiveness and to be reconciled?. He suggested that we add "people of the region and in the global arena." The Moderator said it is assumed in this Assembly that we are making resolutions for our region and member churches.

31.4.3: Mr Tevi said the promotion of peace etc., is in the theme of the Decade to Overcome Violence. Could we make reference to this in No. 1?

Resolution No. 131: Moved, Seconded that No. 1 be adopted with reference to DOV CARRIED.

31.4.4: **No. 2:** Rev. Vea said the motion refers only to member churches and NCCs and he proposed we add the PCC Secretariat, especially as regards indigenous people, uprooted people and environmental degradation.

31.4.5: Fr Api reminded the Assembly that we are discussing the relationship between the church and state, and these recommendations are machinery for the working together of that relationship. Rev. Vea responded saying this point came out of their group, and their concern was to have the support of the PCC Secretariat. Therefore he wanted to include PCC, as in B1 and B2, because the recommendation in its current wording is outside of the context in which the group discussed it. The Moderator reminded him that PCC is owned by the member churches.

Moved that the motion include "... that member churches, NCCs and the PCC Secretariat are encouraged to ...etc." Defeated

Resolution No. 132: Moved, Seconded that No. 2 be adopted. CARRIED.

31.4.6: **No. 3:** Dr Fele said there is an assumption in this resolution that church leaders are free to choose whether they have a prophetic role or not. He believed all leaders have a prophetic role, and moved to amend the recommendation accordingly.

Resolution No. 133: Moved, Seconded that No. 3 be amended to read, "the church leaders be encouraged in their prophetic role." CARRIED.

Resolution No. 134: Moved, Seconded that No. 4 be adopted. CARRIED.

31.4.7: **No. 5:** Rev. Sevaetasi said we declined this in No. 2 as not being the role of the PCC Secretariat — it is a church state relationship. The presenter said the wording from the group is that this is a special PCC initiative. It asks the Assembly to mandate the Secretariat to carry out this research.

31.4.8: Rev. Taufa said he was worried about asking for an independent study because it would need financial support. He asked if Dr Manfred Ernst's research would meet the need the group has expressed in this recommendation.

31.4.9: Fr. Api said when the PCC Secretariat go into any country they should work with the NCC who better understand the situation, so we should add 'PCC working with NCC.'

31.4.10: Mr. Tevi said that whenever WCC and PCC staff go into a country representing Pacific churches, they contact their networks who are the NCCs and member churches. Whether or not the Assembly states that specifically in this recommendation, it will happen. He proposed that the recommendation read, "PCC Secretariat commissions an independent study..." etc., to make it clear that PCC is not doing the work but initiating the discussions.

31.4.11: Ms Hoiore said recommendation No. 5 of the Finance & Property Group recommended a pastoral visit to those countries that are in crisis, so can this be considered with that recommendation. She also said there was not a lot of care about the follow up on nuclear testing in Tahiti. They are doing a lot of effort in this study, so how can this contribute to the issue that we are talking about? Can we make another statement on this issue?

31.4.12: Ms Gegeyo was in support of the amendment, that PCC commission an independent study. She believes there has never been a study done of how churches respond to these crises in the Pacific. The group thought an independent study should be done.

Resolution No. 135: Moved, Seconded that No. 5 be amended to read: "that the PCC Secretariat commissions an independent study ... (etc)" and be adopted, CARRIED.

31.4.13: No. 6: Ms Lini questioned how this recommendation, plus Nos. 4 and 8 were relevant to church and state. The presenter said family is the backbone of the church and the society.

Resolution No. 136: Moved, Seconded that we adopt No. 6. CARRIED.

Resolution No. 137: Moved, Seconded that we adopt No. 7. CARRIED.

Resolution No. 138: Moved, Seconded that we delete no. 8 as it appears as No. 9 in B1 and B2. CARRIED

Resolution No. 139: Moved, Seconded that we adopt No. 9 CARRIED.

31.4.14: No. 10: Ms Lini asked who is going to be responsible for the curriculum before it is introduced? SPATS, PTC, PCC? At the moment the schools already have curriculum on culture, community, and society, but it should be reviewed to find out what aspect is missing. Who carries that out before it is inserted in the curriculum?

31.4.15: Rev. Taufa said he has some hesitation about saying that we introduce this to the school curriculum. There should first be some exploratory work on this important issue.

31.4.16: Rev. Kolia said the recommendation is attractive but he felt that it is also very dangerous. These issues were brought up by the Commonwealth, United Nations etc. There is a danger that we are trying to teach our children to be offended. The recommendation indirectly affects our young people so we need to be careful. We are living together with the politicians — they are Christian people. What kind of promotion do we want to do for them? Some of our countries have military, others have no military. We are inviting more problems than peace.

31.4.17: The Moderator invited Dr. Mikaele to respond. He believed the confusion here is the relationship our people have between the two. Our church leaders are still not sure where we stand on this issue. What is the proper medium to use to educate our church leaders and members to understand the relationship between church and state? Our church schools might include this in their religion class. This has nothing to do with political actions.

Resolution No. 140: Moved, Seconded that we adopt No. 10. CARRIED.

31.4.18: No. 11: Mr. Fei asked whether it is recommended we establish national bodies in addition to NCCs, and do we have the money to do this. He moved that we delete this or we say, "That the PCC, in collaboration with the NCCs, oversee the implementation of these recommendations and evaluate the progress."

31.4.19: Ms Lini asked whether this means all Resolutions or just this part. The Moderator said it means all resolutions from this Assembly.

31.4.20: Mr Tuisaravere said this mandate to the PCC Secretariat should be a preamble of all the resolutions. His concern is the financial implications, and suggested we include "with assistance of the partner agencies."

Resolution No. 141: Moved, Seconded that No. 11 read, "That the PCC, in collaboration with the NCCs, oversee the implementation of these recommendations and evaluate the progress." CARRIED.

Resolution No. 142: Moved, Seconded that No. 12 be adopted. CARRIED.

31.4.21: No. 13: Rev. Taufa said he believed this belonged in mission rather than in church state relationships so he suggested we delete this.

31.4.22: Fr. Hala'api'api said he also was uncomfortable to have this proposal, saying we should work together to help our own members come alive in their faith.

Resolution No. 143: Moved, Seconded that No. 13 be deleted. CARRIED

31.5: D1 & D2 Recommendations: Vision and Mission of PCC

- 1 That this PCC Assembly makes firm decisions with regards to the GPP Program in relation to the following factors:
 - a) Ownership of the Program;
 - b) Commitment of the Pacific churches;
 - c) Funding.
- 2 That the Pacific Theological College continues to be given a place and to present an official report during the PCC General Assembly.
- 3 That the present Assembly invites SPATS to:
 - a) Become an ex-officio member of the PCC Executive;
 - b) Present an official report to the PCC General Assembly.
4. That the PCC member churches continue to use the theme of this General Assembly as a focus of activities within the next five years.
5. That the nomination procedures be stipulated and included in the PCC Constitution.
6. That the PCC Executive Committee appoints a person to compose a theme song for each future PCC General Assembly.
7. That the PCC Executive Committee and Secretariat continue to be the voice of PCC with regards to political and social crises within the region.
8. That the *Island of Hope* be used as an instrument of inspiration for the mission of the church in the Pacific
9. That unity, oneness, and diversity be the vision of PCC for the next five years.
10. That the PCC member churches take a stand on prophetic voice as well as pastoral comforter in their public ministries.
11. That effective ways of imparting information and networking be an integral part of member churches' ministries.

31.5.1: **No. 1:** The Moderator reminded the Assembly that we deferred discussion on points from B1 and B2, and the GPP programme was one of these issues.

31.5.2: Rev. Sevaetasi said he believed the answers were, for a) PCC, b)PCC and c) PCC and CWM and that the programme be continued as it was a programme owned by PCC.

31.5.3: The General Secretary referred the meeting to B11, saying the majority of delegates don't have the report on the current activities of GPP including where their funding is coming from. Referring to D1, she said the

programme initially came under the PCC Mission and Unity Desk. In 1997 it was passed to PTC, and PCC made a contribution to this mission programme as recommended by 1997 Assembly. However, when they changed it to a management programme PCC no longer continued that responsibility. It is an important programme in the life of the region, and we need to look at it carefully. If it is housed in one organization, the responsibilities of other organizations should be clarified in terms of the three components of the recommendation: ownership, commitment of Pacific churches, and funding. The last Assembly told PCC to contribute in regards to administration and PCC did that when they brought in four students to the mission programme. The General Secretary said her question is if PCC owns GPP and it is housed in PTC, who mandates the GPP programme? She asked the Assembly to clarify the responsibilities of each organization towards GPP before passing this recommendation.

31.5.4: Dr Nokise said there is a very clear Memorandum of Understanding passed in 1997 between PCC and PTC. He has the document with him, which spells out the responsibilities of both institutions, and is signed by the then Moderator of PCC. There are responsibilities to be met by PCC and by PTC who deliver the programme on behalf of PCC. He believed there are enough people present who know the history of the birthing of this programme in the 1991 church leaders' meeting in Kiribati. PTC, as the deliverer of the programme on behalf of PCC, has never ever considered GPP to be a programme of the college. The obligations from PCC, as stated in the Memorandum of Understanding, have not been fulfilled. It is the generous support of CWM that has enabled the programme funding to continue but its sustainability is now on the line. We cannot dictate to CWM — if they decide not to continue its funding then the whole question of sustaining your programme is on the line.

Dr Nokise said the emphasis so far has been on management, and most churches have sent representatives to management workshops and seminars, courtesy of funding from WCC. We are continuing to look at the mandate of the programme so that issues relating to the grassroots level of the churches have not been identified; there are past Coordinators of the programme here who can speak about that. We have not lost sight of the mandate of this programme but in the last three years, since the conference in Suva in 1999, when the church leaders signed an agreement for this programme to be delivered by the college, unfortunately we have had a rapid turnover of Coordinators. We take responsibility, as a College, that there have been some limitations and perhaps weaknesses in the way we have delivered it, and own that responsibility. But we will not accept that any failures or negative outcomes are totally the responsibility of the college. It is your programme as member churches. There are clear funding commitments in the Memorandum of Understanding by PCC which we have not received. We are asking for clarification of this. I don't question the ownership, it belongs to you and the college is your servant to deliver it. Our mandate as your theological college is very clear to our Council, but we accepted the delivery of this as part of the work of PTC.

31.5.5. Fr Api said he has been an advisory member to GPP for the last three years, and has been involved in some of the training seminars by the GPP Secretariat under PTC. The ownership is questioned because of the financial implication of the programme. The history is very clear, and also, in the presence of the Assembly, the ownership is still with PCC. He moved that this Assembly confirm that the GPP programme is still owned by the Pacific Conference of Churches.

31.5.6: Rev. Taufa said he felt there are still issues that need to be clarified to the Assembly. He was part of the inception of the GPP concept and knows who initiated the idea and the desire to establish GPP either here, in Sydney or elsewhere — it finally ended up with PTC. The Principal of PTC and the General Secretary of PCC have both explained some parts of the story, but Rev. Taufa said he was still not sure that this Assembly understood the situation. Fr Qilio has suggested that PCC re-take ownership of GPP but what about the commitment of the Pacific churches, and the funding? If PCC has a part in the funding of it, who else has a part so the total funding is met? Discussions in the outgoing Executive Committee seesawed as to who owns it, what is the commitment, and who is funding it. This needs to be looked at closely before the Assembly make a decision, and possibly it should go back to the Executive Committee.

31.5.7: Rev. Ve'a said he endorsed the continuity of this programme, since the substance of the programme can be changed, from mission oriented to management oriented. We have identified an independent study to be carried out by PCC as a regional programme of some of the Melanesian members, and we have the research project following up *Winds of Change*. Groups have suggested we need someone to look after the regional programmes.

And we have the Animators and the REAT team. He felt we need to coordinate what we want to do for the Pacific churches and the mechanism that we already have in place instead of trying to invent new ones and spend more money on additional people. He suggested we continue the programme with the focus of addressing our regional issues, capacity building and management as a starting point. We also still need to have mission training. Uprooted people and migrants has been an issue with REAT and PCC. He agreed that we ask the Executive Committee to continue to explore the possibilities of co-ordinating all our efforts together to best utilise our resources to continue GPP programme.

31.5.8: Ms Lini said she wished the PTC Principal had been given an opportunity to present his report at this Assembly because he would have given us the information we lack. In the reports that have emerged from GPP, it is evident that PCC has not been collaborating. If we leave it with the Executive Committee, it is the same people who are there, and we may come back in another five years to find that still nothing has been done. It is simple — collaboration between the institutions concerned to implement in partnership. We say partnership is needed at church level, but partnership is needed in the ecumenical movement — at the PCC office and in regional organizations that seek to deliver what you pass here. Ms Lini said as a member of the PTC Executive board she heard from their report that PCC is not committed and has not collaborated with the GPP programme. We need to take together all the recommendations about GPP from all the group discussions at this Assembly. Meantime she proposed an amendment that the Assembly reaffirms its original decisions and commitment to the GPP programme and the commitment of member churches on funding because that is the only way she could see the PCC Secretariat play their role as the owners of this programme. She also asked that we include the concerns raised in F1 and F2, so it reads, "That GPP continue to be hosted and delivered by PTC with active collaboration from PCC."

31.5.9. The General Secretary said she wanted to clarify the issues Ms Lini raised. PCC Secretariat did collaborate with PTC and make a contribution toward the programme according to the resolution of 1997 Assembly. The programme on management they are doing now is a package given to PTC to implement. This programme which came with funding for three years, has been produced, well planned and tabled for implementation. We need to see if there is any programme to do with this mission that needs collaboration between PCC, PTC and other related bodies. We don't argue but we need to be clear. Rev. Vala said she goes along with the two proposals but said it is not fair to make a decision here without clear direction, explanation and responsibilities outlined for all concerned. The Assembly have authorized your Executive to do this. She suggested that this Assembly accept the group's recommendation in principle and ask the Executive to follow up on the details.

31.5.10: Dr. Meo endorsed the continuation of this programme, and hoped that collaboration would be the basic principle governing any action we take. Dr Meo said GPP was a programme PCC and PTC wanted to do together, when CWM, through their member churches here gave this up so PCC can take over and continue with the programme. I was Vice Principal of PTC at the time, and we wanted to change some of our curriculum to emphasize a mission focus in our college programme. He said it was important that the resolutions passed at the 7th Assembly in Tahiti not be regarded as lost during the restructuring of PCC. Those resolutions remain. After the Tahiti Assembly we understood that PCC, through their representative to the Advisory Committee, were still collaborating with the programme. He felt that because PCC has other mandates to attend to, the focus on this mission programme was not there. Dr Meo said in Tahiti we passed a resolution that there should be a Sunday for GPP so we could collect funds and pray for this programme. This has not been done. Only one church has contributed. He asked that we resurrect those resolutions and recommit ourselves.

Dr Meo said the management programme is not moving away from the original focus — it continues to be part of the mission of the church. Through the committee itself, and with the help of some overseas friends, we focused mainly on capacity building, mission, sharing of personnel and sharing of information. Capacity building was done first because it was financed, but the other factors are still to be done and through collaboration of PCC and PTC we can do this. We can help PTC with its own curriculum and college programme. We could link the theological academic aspects and practicality. Dr Meo hoped at that time that PTC would be the first institution to bring these two together to produce a different kind of theological education today.

31.5.11: Fr Api said he felt the Assembly understood the composition of the programme and what is involved. The Advisory Committee's concern is the financial implication and the ownership. It is a good sign that the Assembly

has discussed the issue to re-own the programme; we can see light at the end of the tunnel. But is the mover of the motion to have this discussed by the Executive assuming that collaboration means that PTC is the provider of the programme, and what happened to the Secretariat looking after the work if it goes back to the Executive?

31.5.12: Ms Tevi spoke in support of PCC owning GPP. She recommended:

- That PCC reaffirms the ownership and continuation of GPP;
- That PTC delivers the programme;
- That CWM be asked to fund the GPP programme up to the end of 2003;
- That the PCC Executive Committee, in collaboration with PTC, works out other details regarding commitment from member churches and funding from 2004 onwards.

Ms Tevi explained that when she was recruited to GPP she read through the document and said this programme needs to be stationed with the PCC Unity and Mission Desk. After further reflection and receiving answers to her queries, she felt the proper place is PTC because it deals with the theological education approach that we are promoting in the region. PTC is the best place for theological education and theological reflection. Regarding the nature of the programme, when she came into GPP she continued the vision that was there, which was the management and financial business management of the church because it was the church leaders' priority agreed to in 1999. The other main priorities regarding the mission of the church, the publication, sharing and recruiting of personnel in and out of the region for mission work, and capacity building in terms of the churches are on hold. These proposals are being prepared but they are tabled at the moment because of the lack of clarity of the position. She was sure that once the Assembly clarifies where it goes, those projects can be shared by other agencies and our member churches.

31.5.13: Mr Tevi spoke from the perspective of the Pacific Desk, which came into collaboration with PTC concerning the Pacific church finance and management programme. He said it is an exciting programme, but the accompany message is confusing as to where the programme actually sits. An Assembly decision that PCC re-own this programme would be good. If we do so, the funding aspects of GPP will not be as important as it was before because of the excitement of mission training, capacity building and theological education — a holistic approach to theological education that attracts the interest of our partners. Mr Tevi said he has reservations about giving the Executive Committee the mandate in view of the urgency for dialogue and negotiation with our partners regarding the future of the GPP programme. We will pass the deadline for funding if we wait for the Executive to meet some time next year.

Resolution No. 144: Moved, Seconded we defer this recommendation for further work and bring it back to this Assembly. CARRIED.

Resolution 145: Moved, Seconded that No. 2 be a resolution of this Assembly. CARRIED.

31.5.14: No. 3: Pastor Vusi supported this recommendation, having raised the same concern during the Constitution amendments discussion. He asked that the new Executive Committee, while working on our final Constitution, make provision for other bodies and these bodies be allowed to report to PCC Assemblies.

31.5.15: Ms Gegeyo asked that if SPATS became an ex-officio member of this Assembly where does that leave the Melanesian Association of Theological Schools? The General Secretary said there is provision for this amendment in Section 12 of the Constitution, so it depends on a resolution from this Assembly.

31.5.16: Rev. Banivanua suggested we consider this amendment during discussion on the report from Groups F1 and F2 (No. 5), the granting of a form of membership (an associate membership) which is not yet in the Constitution. Ex-officio membership (rather than associate) would need to be defined, and it is his understanding that SPATS would be the same as PTC used to be before they became a full member at this Assembly.

31.5.17: The General Secretary confirmed that there are no associate members in the Constitution. She referred again to Executive Committee 12. 1.12 "...such other members as the General Assembly may by resolution fix." So

this Assembly could resolve that SPATS come in as ex officio member.

31.5.18: Fr Robo asked that we approve that SPATS and MATS become ex-officio members and we let the Executive deal with the machinery of it.

31.5.19: Rev. Vala corrected herself saying they would come as ex officio members to the Executive, not to the Assembly. That is the recommendation issue we are discussing not to be a member of PCC but to be a member of the Executive.

31.5.20: (Unidentified) objected to this saying we are opening the door for any organizations within the region to come in. He didn't think SPATS or MATS qualified as church organizations, they only deal with accreditation.

31.5.21: Mr Fei proposed we say "and other regional ecumenical organizations" because there are not more than five of them.

31.5.22: Rev. Banivanua asked that the Assembly understand that SPATS membership comprises the theological colleges of the member churches. If SPATS is not a church organization, then he didn't know what it is.

Resolution No. 146: Moved, Seconded that No. 3 be a resolution of this Assembly. CARRIED.

Resolution No. 147: Moved, Seconded that No. 4 be a resolution of this Assembly. CARRIED.

Resolution No. 148: Moved, Seconded that No. 5 be a resolution of the Assembly. CARRIED.

31.5.23: No. 6: Mr Tevi questioned whether this recommendation belittled the work of the General Assembly. He believed it does not warrant a resolution and should be left to the Executive Committee whether they come up with a song or not..

31.5.24: (Unidentified) said he heard there was a song for PCC but he hasn't heard it sung. He hadn't heard this floor sing any song, and asked what we were looking for when we can't even sing as a group. He preferred that any nation that hosts the Assembly should be given the privilege to come up with a song; all those churches may come up with a song, and you can select the best one to become a theme song. Appointing a person specifically is not utilising the gifts within the church among our youth, women and children.

Resolution No. 149: Moved, Seconded that we delete No. 6. CARRIED

31.5.25: No. 7: Ms Lini asked whether recommendations that address the same issues will be put together. She sees this recommendation in relation to C1, C2, 2 & 5.. The General Secretary agreed they will be put together.

31.5.26: Mr Tevi said it was agreed that these will be put into focal areas. He didn't disagree with no. 7, but would like to insert the word 'prophetic' to read, "That the PCC Executive Committee and Secretariat continue to be the prophetic voice of the PCC"

Resolution No. 150: Moved, Seconded that we insert the word 'prophetic.' CARRIED.

Resolution No. 151: Moved, Seconded that the amended No. 7 be a resolution of the Assembly. CARRIED.

31.5.27: No. 8: Fr. Mikaele referred to recommendations in other group reports and suggested we put them together to discuss the Island of Hope at one time.

31.5.28: Mr. Kuman said we are referring to resolutions that we have already passed, and we are trying to be user friendly in our language that sometimes distorts the meaning of the recommendation. This is time consuming. The

Executive can deal with the cross references.

31.5.29: Mr. Tevi suggested two amendments: "That the *vision* of the Island of Hope be used as an instrument of inspiration for the *work/mission/programme of the Pacific Conference of Churches*. He believed we should address the resolution specifically to PCC.

Resolution No. 152: Moved, Seconded that we accept the amendment of No. 8. CARRIED.

Resolution No. 153: Moved, Seconded that the amended No. 8 be a resolution of the Assembly. CARRIED.

31.5.30: No. 9: Rev Kolia asked the presenter to explain the difference between 'unity' and 'oneness' in this phrase. Rev. Koria explained that there is an error; it should read "That unity, oneness, *and* diversity be the vision of PCC for the next five years."

31.5.31: Rev. Banivanua said this unity in diversity is also in the vision of the Island of Hope so this recommendation could be deleted. The Moderator asked the Drafting Committee to take this concern.

Resolution No. 154: Moved, Seconded that No. 9 be a resolution of the Assembly. CARRIED.

Resolution No. 155: Moved, Seconded that No. 10 be deleted. CARRIED.

31.5.32: No. 11: Mr. Tevi said this recommendation is vague in terms of who is supposed to be doing it and for what reasons. The presenter responded saying the idea was the imparting of information between churches in an integrated way, especially relating to electronic and website communications. The issue comes up in group reports still to be received, so he moved that this be deleted because of its lack of clarity.

Resolution No. 156: Moved that No. 11 be deleted. CARRIED.

31.5.33: Ms Hoiore asked that she be allowed to add a resolution that is related to church and state on nuclear testing.

Resolution No. 157: Moved, Seconded that the PCC, NCCs and member churches seek dialogue with governments in the region with a view to strengthening regional and international opposition to nuclear testing and nuclear proliferation. Assembly recognises the importance of international understanding of the need for treatment of increasing health problems due to nuclear testing. CARRIED.

31.6: E1 & E2 Recommendations: The New PCC Structure:

1. *That an effective strategy be put in place by the PCC Executive Committee to recruit quality and qualified people to the position of Ecumenical Animators.*

31.6.1: Ms Lini said 1 & 10 are talking about the same things, and could be put together.

Resolution No. 158: Moved, Seconded that No. 10 be deleted. CARRIED.

31.6.2: Mr. Vugakoto said this recommendation implies that in the past we have recruited poor quality Animators. He thought we should not keep this recommendation. The General Secretary says that the ByLaws provide for the recruitment of staff.

Resolution No. 159: Moved, Seconded, that we delete No. 1. CARRIED.

2. *That clear lines of communication between WCC, PCC and member churches be established and maintained.*

31.6.3: Rev. Kolia said he is concerned about the WCC programmes and how they reach the region. It seems the WCC desk is for countries or NCCs, but it is supposed to be for the region. Rev. Kolia recalled that when Mr. John Doom was the Desk Secretary all the programmes came through PCC. Now the programmes are not oriented to the PCC programmes. He asked whether the WCC Desk can come direct to member churches/NCCs, or should he come through the PCC. He supported the recommendation because he understood WCC should come through PCC. Mr. Tevi responded saying he understood the Pacific Desk to be a desk of WCC and is there to address the needs of the member churches of WCC. The membership of PCC is wider than the Pacific membership of WCC.

Mr. Tevi said the Pacific Desk works in close collaboration with PCC and PTC and all other regional organizations to ensure that what the member churches of WCC appoint WCC staff to do at their Assemblies is done. The Pacific Desk is not answerable to PCC, and the priorities of WCC member churches are first and foremost. With regards to NCCs, we try to develop local fellowship of churches.

Resolution No. 160: Moved, Seconded that No. 2 be amended to read "That clear roles and lines of communication between WCC, PCC, NCC and member churches be established and maintained." CARRIED.

31.6.4: Fr. George asked whether this resolution implies that PCC and WCC are not on good terms and not communicating well. Bishop Bryce responded, saying he was asked who appointed him as the President from our region, and who appointed Fei at the Pacific Desk. This matter was discussed by the Assembly who made a recommendation, but the appointment is made by the WCC. Fei's first priority is to WCC, secondly to the members from the Pacific who are members of the Pacific Conference of Churches, but he is to work with the regional body. It is a human thing that Fei is in Geneva, Vala is in Suva and although they do their best to communicate, sometimes something goes wrong. Mr Tevi is not there to exist for himself, he is there to listen to what the churches in the Pacific are saying, and make that know to WCC. He is answerable to those who appoint and pay him.

Resolution No. 161: Moved, Seconded that No. 2 as amended be a resolution of the Assembly. CARRIED.

3. *That a theological commission be made a part of the new PCC structure to look at our diverse ecclesiology.*

Resolution No. 162: Moved (Bishop Bryce), Seconded that the PCC in collaboration with the Pacific Theological College and the Pacific Regional Seminary establish a theological commission to look at our diverse ecclesiology. CARRIED

4. *That the PCC improves its financial status by way of good bookkeeping as well as adherence to proper accounting procedures.*

31.6.6: Ms Lini asked if this differed from A.6; if not it should be deleted. The Chair of Finance Committee, Mr Tuisaravere responded saying that, 1) the Secretariat is preparing the accounts in accordance with the Fiji Accounting Standards' financial regulations and policies which are internationally accepted accounting principles. 2) The auditor's independent report has been tabled, stating that appropriate procedures have been followed. 3) Such a motion is raised only where there has been irregular practice, so he agreed that we delete this motion.

31.6.7: Vala supported the Chair of the Finance Committee's recommendation, saying we have in place our Bylaws (p. 48) as part of our review.

Resolution No. 163: Moved, Seconded that No. 4 be deleted. CARRIED.

5. *That PCC improves its communication with NCC and member churches, paying particular attention to the needs of Francophone churches.*

Resolution No. 164: Moved, Seconded that No. 5 be deleted. CARRIED.

6. *That consideration be given to re-introducing the PCC newsletter and creating a Web page on the internet (if not yet done).*

31.6.8: Moderator said she understood there is already a newsletter in place and Mr. Tevi confirmed that the website is launched but we need to agree on a name.

Resolution No. 165: Moved, Seconded that the website be called "www.Pacific Conference_of_Churches". CARRIED.

Resolution No. 166: Moved, Seconded that No. 6 be a resolution of the Assembly with the addition of the website name. CARRIED.

7. *That NCC's and members Churches strengthen their commitment to PCC.*

Resolution No. 167: Moved, Seconded that No. 7 be deleted. CARRIED.

8. *That member Churches and NCC's take steps to educate their members or followers on the values and principles of PCC and Ecumenism.*

Resolution No. 168: Moved, Seconded that No. 8 be deleted. CARRIED.

9. *That member Churches and NCC's be encouraged to show commitment in terms of attendance to the special events put on by PCC, e.g General Assembly, Executive Committee meetings, other regional workshops etc.*

Resolution No. 169: Moved, Seconded that No. 9 be deleted. CARRIED.

10. *That the PCC employs, for the sake of efficiency and effectiveness of its programmes, the Ecumenical animators with the right expertise.*

Resolution No. 170: Moved, Seconded that No. 10 be deleted. CARRIED.

11. *That the PCC encourages open communication with member Churches and NCC's for the sake of promoting transparency.*

12. *That the PCC work towards having a fairer distribution of programme/projects to the various member Churches and NCCs.*

Resolution No. 171: Moved, Seconded that Nos. 11 and 12 be deleted. CARRIED.

13. *That the PCC improves the election process by:*

- a) *Having all nominations made in writing by post six (6) months prior to the meeting of the General Assembly.*
- b) *Considering the following matters when electing the officers and Executive staff members of the Secretariat:*
 - i *Qualification;*
 - ii *Gender Balance;*
 - iii *Wide representation of as many parts of the region as possible.*
- c) *Having all nominees provide their own personal resume or CV's with the proposing member Church or NCC giving a written reference.*
- d) *Having all candidates for office bearers endorsed in writing by their member churches.*

31.6.9: Ms Lini, referring to a), asked if there was a procedure determining how long before Assembly do members receive notification of the invitation for nominations; b) I to III, she understood discussion was going on about membership of the Executive Committee by representatives of churches who are in arrears. She suggested a (IV) should read that if any churches have arrears of more than five years for example, they should not be on the Executive Committee until they are paid. The General Secretary responded to a) saying as there is nothing in place the new Executive can address this as an amendment to our Constitution. She said Ms Lini's suggestion on (IV) has

been discussed when we received the Finance Committee report (giving three years), and again, a decision should be left to the Executive Committee.

31.6.10: Bishop Bryce said as an Assembly we need to make clear what we want in relation to a). We ask the General Secretary to write to the churches inviting them to send in their nominations, and usually they don't. If we adopt a), then nominations must be sent in before the Assembly and names that are brought in from the floor (as happened at this Assembly) will not be received. Do we adopt clause a), because sometimes we put these things into the Constitution but we don't stick to them. The Moderator said they sent out requests for nominations 12 months before this Assembly and received no response; they did it again six months before and only three churches responded.

31.6.11: Mr Vugakoto agreed that we should have a time (suggesting six months), but our Constitution states the General Assembly is the supreme authority and decision-making organ for PCC. If we don't have nominations the Assembly can decide that we open it to the floor.

31.6.12: Ms Lini reminded the Assembly that on the first day of our meeting we had to approve a Nomination Committee put in place by the Executive Committee. Does the Nomination Committee of this Assembly remain for five years? The Moderator said it was only for this Assembly, and the Executive Committee announces when nominations open.

31.6.13: Archbishop Moore said six months seems ridiculous in the days of E-mails etc. Why do we need to know six months ahead of time? The Moderator explained that churches have their standing committees etc., who meet and communicate to PCC. That process takes time.

31.6.14: Bishop Bryce said Mr. Vugakoto has suggested an appropriate compromise, that we ask the churches six months before hand if they have any names but we still allow the Assembly, as the supreme body, to rule whether they accept nominations from the floor.

31.6.15: Bishop Pogo said such open ended decision making causes more problems at each election, and makes a mockery of this Assembly. We should have the political will to follow what we say.

31.6.16: Bishop Oru said the six months period is the spirit of this recommendation. He questioned whether the representatives here constitute their church back home. The nominations should be made by the churches back there, not here. He didn't believe, for example, that the four delegates present constitute the United Church in PNG. To adopt a) with six months notification means the nomination comes from the church, and six months before the Assembly allows the Executive Committee time to process the CVs, résumés etc.

31.6.17: Mr. Tuidreu said he wondered why we are setting a limit as the elections are conducted fairly effectively by bringing our nominations to the Nomination Committee when the Assembly meets. Perhaps we should allow members to come with their nominations, but that your notice must be six months in advance of the Assembly.

Resolution No. 172: Moved, Seconded that a) read, "Having all nominations made in writing by post six (6) months prior to the meeting of the General Assembly, and nominations then be closed." CARRIED

Resolution No. 173: That No. 13 a) as amended, b) c) d) be a Resolution of this Assembly. CARRIED.

14. *That the work of the Executive Committee be improved by:*

- a) *Dis-allowing a member to serve more than two consecutive terms.*
- b) *Having one Executive meeting a year and only under extremely exceptional circumstances should an extra meeting be called.*
- c) *Having the General Assembly to only vote on the position of Deputy Moderator who would automatically become the Moderator at the next General Assembly.*

31.6.18: Ms Lini asked whether c) would be applicable immediately or at next Assembly. The Moderator confirmed it would be at the next Assembly.

31.6.19: Rev. Taufa said he is concerned about continuity if all the Executive Committee will be replaced. Small churches may not be able to afford to have their representative change after only one term. He believed it was quite appropriate for a member to serve for two terms. Rev. Taufa said we may be closing ourselves to the possibility of encouraging new leadership to surface if we adopt c).

31.6.19: Dr Meo asked where is the place of the Holy Spirit in all of these things? He felt we are making too many laws to close all the gaps, perhaps in the name of efficiency. We are a people of grace, not law. This Assembly happens every five years and new leaders may emerge during Assembly. He asked us to let the Holy Spirit flow and choose the next leader for the Assembly. He is saddened when we make more laws; we are like Pharisees, and we leave out the Holy Spirit.

31.6.20: Rev. Sevaaetasi asked if a) and c) of 14 should be under Resolution 13 in relation to the election process, even though it refers to the election of the Executive Committee. With regard to the Deputy Moderator being elected in the General Assembly, he thought it expressed the concern of many about continuity. For example, when the churches go back from this Assembly, they know that a woman should be proposed for the next Deputy Moderator. Of course we will not rule out the leaders of our churches. When the churches find women leaders it is good to bring these names, and when they come they don't have these questions that are before us at this Assembly. We need a formula to follow so that we will not interpret the Spirit in our individual ways, but have PCC interpret the movement of the Spirit in our times.

31.6.21: Bishop Bryce said he would like to see 14 a) deleted. He used as an example their meeting as medium churches. There are only five and the church in New Caledonia joined the Francophone group making their group four churches. They identified those churches which served in the last five years and we gave a chance to the other two. Let the Holy Spirit guide us rather than put it in black and white. Bishop Bryce said it gives great support and mana to do what we did yesterday, that Bishop Riti didn't automatically assume the role of Moderator, but by our vote, we gave him the assurance that he is the person we want. The General Secretary said 14 b) is already in the Constitution, (14.1).

Resolution No. 174: Moved, Seconded that No. 14 be deleted. CARRIED.

No. 15: That No. 13 be inserted into the By-laws.

31.6.22: Rev. Vea said there is no Bylaw on that matter. There was once an understanding among the families that they could rotate, but the Executive asked for continuity so the members did not have a voice. I propose for No. 14 that in order to have an opportunity for the Spirit to work, for the continuity of the process and the mechanism of the Executive, we rotate one third of the Executive committee every second year. The Moderator said we have dealt with this, and it should have been discussed during your family church meetings. Rev. Vea said he is raising it because it was always discussed during the family meeting, and our family understood we would rotate after every year. When the Executive meet, there is no clause in the By-Laws or Constitution that protects the voice of those who are not in the Executive. There is a need to improve the Executive and the representation, location and continuity in a Bylaw. Now people in the Executive can have the power to decide for themselves to stay on.

31.6.23: The General Secretary said No. 14 has been voted on. There was no resolution from the last Assembly for rotation. We discussed this on the day that we discussed Executive Committee membership and decided it would be covered by a proxy vote from the family if a member could not attend.

Resolution No. 175: Moved, Seconded that the Executive committee consider resolution 13 during the review of the Bylaws. CARRIED.

No. 16. That the PCC adopts the following statement as its vision: "Building a community of God's creation in the Pacific as envisioned in the Island of Hope."

Resolution 176: Moved, Seconded that No. 16 be deleted. CARRIED.

No. 17. That a guest speaker be invited to speak on the vision of the PCC at the next General Assembly.

Resolution No. 177: Moved, Seconded that No. 17 be deleted. CARRIED.

No. 18. That the vision of PCC be communicated to the member churches and NCC's within the next 12 months.

Resolution No. 178: Moved, Seconded that No. 18 be deleted. CARRIED.

31.7: F1 AND F2 Recommendations: Promotion of Ecumenism in the South Pacific

1. That the PCC establishes and adopts clear criteria for ecumenism promotion at all levels of its structure.

31.7.1: Bishop Moore said we had a lot of talk about ecumenism and no resolution. Nobody really knows what it is all about. We are doing something even if we can't actually define it. Ms Hoiore said may your criteria won't fit our criteria, but, for example, we are trying to do ecumenism in Tahiti.

31.7.1: Ms Lini asked who added 'South' to Pacific to this topic. We dealt with ecumenism in the Pacific. She proposed that we remove this word. She also asked why there is no introductory paragraph. A lot of the recommendations from the group meetings have been weakened in the process of being put together. She asked that the group's introduction be retained. The presenter said their task was to draw up resolutions from the reports of the discussions.

31.7.2: Ms Tevi's asked whether the final report will contain each group's record of discussions and the General Secretary confirmed they will be included.

31.7.3: Rev. Vea it is important to state that PCC continue to promote ecumenism at all levels.

Resolution No. 179: Moved, Seconded that the word 'south' be deleted from the topic. CARRIED.

*Moved, Seconded that No. 1 be amended to read "that PCC continues to promote ecumenism at all levels.
DEFEATED*

31.7.4: Mr. Tevi said the whole being of PCC is to promote ecumenism and he didn't know why we need a resolution to reiterate what is the essence of PCC.

Resolution No. 180: Moved, Seconded that No. 1 be deleted. CARRIED.

2. That the PCC makes available all possibilities of ecumenical programmes via its website to NCC's and member Churches.

Resolution No. 181: moved, Seconded that No. 2 be a resolution of the Assembly. CARRIED.

3. That REAT, NCC's, and PCC Secretariat formulate program areas and develop a calendar of activities to be made available to member Churches.

Resolution No. 182: Moved, Seconded that No. 3 be a resolution of the Assembly. CARRIED.

4. That REAT be formally established as part of PCC Structure.

31.7.5: Ms Lini said the wording from their group was not to establish it as part of PCC structure as it is already

there, but that it be inserted into the Constitution. They identified the section that should include it.

31.7.6: Bishop Bryce said he recalled the expressed concerns of the churches that they are not fully participating in the life of PCC because the REAT is now functioning in a role they once had. Our Constitution says we are a Pacific Conference of Churches. Recently we allowed NCCs to be members and it is from NCCs that the REAT group is formed. In our discussion we wanted to return to the churches initiating what needs to be done, and it is REAT that is supposed to implement that with PCC and on behalf of the churches. The Assembly should be careful that by adopting this recommendation, we are not undermining the role that the churches, as members of PCC, will play.

31.7.7: Rev. Vea agreed with Bishop Bryce saying he believed that REAT should include in the Secretaries of member churches who do not have an active role in their NCCs.

31.7.8: The General Secretary explained that REAT is a working group on behalf of the churches, and that is why it is not in the Constitution. REAT stands for Regional Ecumenical Animators' Team and includes NCCs and representatives from churches who are not members of NCCs, plus NGOs, and the PCC Secretariat. The NGOs are those who are here at this Assembly. The function of REAT is to be the voices of their churches, bringing the approved priorities of their churches at national and local level. We sit together and work on a plan of action for PCC to implement.

31.7.9: Mr Tevi said the idea is to have continuity and connection between the REAT and the Executive Committee to ensure proper monitoring of the committees. Therefore the proposal is, to accompany No. 4), that Executive Committee church representatives nominate one representative of the respective church categories to the REAT. This means the Executive Committee representing the large churches will nominate one of the two to attend the REAT meetings, so that will ensure continuity and connection between REAT and the Executive Committee. The sequencing of the meetings (because we only have one meeting of the Executive per year), is that the meetings be separate to ensure that we meet on two separate occasions to have better connection with the PCC Secretariat.

31.7.10: The General Secretary said Mr. Tevi is talking about issues related to this recommendation, but they are not part of the motion. We should vote on the recommendation, including the amendment suggested by Ms Lini that the word 'structure' be replaced with 'Constitution.'

Moved, Seconded that instead of the word structure it should read Constitution.

31.7.11: Rev. Sevaetasi said his understanding of the structural chart of PCC is that REAT functions as advisor to the Executive Committee.

31.7.12: Fr Api said when we look at the new structure we wonder about how it is drawn. The main structures are straight arrows, but the REAT is a dotted line, showing it is an advisor to the Executive. We need to be sure whether they are in the structure, or an advisor to the Executive Committee.

31.7.13: Bryce agreed with Fr Api, saying when we put REAT into the Constitution then we are saying it is one of the bodies. REAT came in after the review to see if this is the way we should go, and we are still trying to evaluate if REAT works. Some strong statements were made from the floor last week about REAT taking over the role which the churches should be doing in PCC. If it is not in the Constitution, it can always change.

31.7.14: MS LINI SAID IF THE ROLE OF REAT IS A WORKING COMMITTEE THEN SHE WITHDREW HER MOTION.

Resolution No. 183: Moved, Seconded that we delete No. 4. CARRIED.

5. *That the PCC General Assembly considers granting associate membership to certain ecumenical institutions and organizations which would substantially further the scope and effectiveness of ecumenism.*

Resolution No. 184: Moved, Seconded that we delete No. 5. CARRIED.

6. *That Women and Youth Animators be added to PCC staff to promote effective ecumenism amongst their own peer groups.*

Resolution No. 185: Moved, Seconded that we delete No. 6. CARRIED.

7. That NCC's and member Churches make use of the BEM document for promoting wider ecumenism.

Resolution No. 186: Moved, Seconded that we delete No. 7. CARRIED.

8. That the PCC and NCC's set up a mechanism where Pentecostal groups can be included in promoting ecumenism in the Pacific.

31.7.15: Bishop Bryce asked if we are directing the PCC to give them associate membership because some of these churches do not accept the basis of PCC membership.

31.7.16: Ms Lini said their group discussed why, even though the Pentecostal groups and sects are Christian, they are not included in the NCCs or PCC. How can we promote an inclusive rather than exclusive ecumenism in the Pacific. The example of the Cook Islands was discussed where membership of their Religious Advisory Group (which is not a council of churches), is open to all the groups in the country. There is harmony among the different Christian churches and groups. The recommendation is also based on the fact that a lot of people are leaving established churches to join the Pentecostal churches, even though we are worshipping the same Lord. The spirit of the group's discussion was inclusion based on the Christian principles of respect for each other.

31.7.17: Major Kalai said in PNG the Pentecostal churches are not members of PNG NCC, but over the last few years the groups have been invited onto the organising committees of their independence celebrations and thanksgiving services to be part of those celebrations.

31.7.18: Mr. Vugakoto said he thought the Fiji Council of Churches has invited all Pentecostal and evangelistic movements, but they have said 'not yet'. The Methodist Church has called this group and together formed an Assembly of Christian Churches. Through their association with the Methodist Church of Fiji they might finally find their way into the Fiji Council of Churches.

31.7.19: Mr Kuman PNG said on Christian principles, he agreed we all share the body of Christ. In the spirit of ecumenism he thought it has been absent.

31.7.20: Rev. Banivanua said the key concept is 'setting up a mechanism'. There is currently nothing at PCC and NCC levels for dialogue. *Winds of Change* published 1992 identified this growing group of Christians and we cannot just ignore their presence. We must talk with them and try to find ways to work with them. The group believe that PCC and NCC should initiate a mechanism whereby we can come and talk together.

Resolution No. 187: Moved, Seconded that No. 8 be a resolution of this Assembly. DEFEATED.

9 That the PCC develop terms of reference in respect of GPP for the sake of the member churches and NCC's.

10 That GPP continues to be delivered by PTC in active collaboration with PCC.

11 That the General Assembly endorses member churches contribution of FJD \$100.00 whenever a student participates in the GPP program.

12 That the PCC identifies programmes in collaboration with PERG in promoting the vision of Island of Hope.

13 That the General Assembly pledges its continuous support for self-determination to indigenous peoples who continue to struggle to take their right place as sovereign states e.g. West Papua, Kanaky, French Polynesia, Guam and Rapa Nui.

14 That the PCC Animators Team shares with member churches and local governments the concepts of the Island of Hope.

15 That this Assembly adopts the Decade To Overcome Violence as one of its emphases for the next ten years.

16 That the PCC, member churches and NCCs draw up action plans both immediate and long term in:

- a) Identifying and naming the violence.
- b) Creatively engaging in solving the violence.
- c) Preparing liberating Bible studies through reflection and praxis
- d) Planning strategies for reconciliation and peace.

19. That the PCC, WCC, member churches and NCCs be asked to financially support the DOV programme.

Resolution No. 188: Moved, Seconded that 9, 10, 11, 12, 13, 14, 15, 16, and 19 be deleted. CARRIED.

20. That NCCs be encouraged to produce their own newsletters.

Resolution No. 189: Moved, Seconded that No. 20 be a Resolution of the Assembly. CARRIED.

Resolution No. 190: Moved, Seconded that Nos 31, 33, and 36 be deleted. CARRIED.

21. That the PCC sets up a programme whereby:

- a) The Secretariat information technology system is improved to develop better electronic mail communication and website connection.
- b) Appropriate information technology training is offered to member churches and NCCs.

Resolution No. 191: Moved, Seconded that No. 21 be a Resolution of the Assembly. CARRIED.

22. That member churches and NCCs make intentional plan to visit, worship and participate in activities and workshops of other member churches.

Resolution No. 192: Moved, Seconded that No. 22 be a Resolution of the Assembly. CARRIED.

23. That NCCs, Ecumenical Committees on World Day of Prayer be asked to consider planning ecumenical activities for follow up actions on the theme of the World Day of Prayer each year.

Resolution No. 193: Moved, Seconded that No. 23 be a Resolution of the Assembly. CARRIED.

24. That this Assembly gives it's blessings to the Christian Youth Camp to be held in Davuilevu, Fiji 9-16 December, 2002 and encourage member churches to respond positively to the invitation expressed by the Director of the Methodist Young People's Department.

Resolution No. 194: Moved, Seconded that No. 24 be a Resolution of the Assembly. CARRIED.

25. That the PCC ask the CYC organizers to include in its programme a workshop to concentrate on "Youth and Pacific Ecumenism."

Resolution No. 195: Moved, Seconded that No. 25 be a Resolution of the Assembly. CARRIED.

26. That youth and women representatives from member churches and NCCs to meet between Assemblies to evaluate their activities, and to build relationships and solidarity.

Resolution No. 196: Moved, Seconded that No. 26 be a Resolution of the Assembly. CARRIED.

27. *That the PCC and the Ecumenical Partners are asked to help plan and finance this activity.*

Resolution No. 197: Moved, Seconded that No. 27 be a Resolution of the Assembly. CARRIED.

28. *That Pacific Church leaders meet every two years for fellowship and for evaluating and dreaming the mission of the PCC.*

31.7.21: Ms Lini asked whether 29 means the ecumenical partners will finance no. 28. She also asked whether this meeting is in addition to the annual Executive Committee meeting. She would prefer that the church leaders pay half, and the partners be asked to contribute half.

31.7.22: Dr. Meo said this also applies to No. 27, and he thought this and the mid-term valuation of the vision and mission (No. 28) is the job of the Executive and the Secretariat, rather than the church leaders. He asked if it will be another Assembly.

31.7.23: Rev. Kolia said there are a lot of regional gatherings and he is concerned about finance, and the need for funding programmes that tackle the issues we are concerned about. He asked how funds can reach the grassroots, if we have three gatherings within a year, when we only have \$300,000 for the programmes we are talking about.

31.7.24: Mr Tevi said the idea of gathering Pacific church leaders for fellowship and dreaming the mission of PCC is an interesting idea because it has been a long time since the Pacific church leaders got together as themselves to look at themselves, the Pacific and their role. He assumed that recommendation No. 28 goes much in line with the current governments' heads of states meeting whereby they meet every year to discuss issues of the region. He thought that we should have a church leader's meeting every two years, and would support the formulation and preparation of this meeting with the assistance of the Pacific desk in terms of finances for the first one or two years.

31.7.25: Bishop Bryce agreed with Dr. Meo, but in the the Constitution 14.1, the Executive Committee shall meet *at least* once a year. From past experience there is so much happening we have to meet twice, in March and October or November. He understood that the Executive is the Assembly when it is not meeting, which means instead of having other bodies evaluate what PCC is doing, he believed that is the work of the Executive.

Bishop Bryce went on to say that it is more than 10 years since the church leaders met (in the Solomon Islands). He agreed that there is merit in the church leaders getting together to discuss amongst themselves some of the vision and dreams that PCC has put forward.

31.7.26: Archbishop Smith said he would be ashamed if the PCC starts to use that kind of money. We have dedicated ourselves to the Decade to Overcome Violence; there is not a word in our recommendations about the poor, not a word about the victims of violence, and we are talking about spending huge amounts of money. He believed it was not justified in our present situation.

31.7.27: Mr. Tevi said because of the strategic importance of the Pacific churches regaining their prophetic voice in the region, the Pacific desk is willing to commit to financing the first meeting of the church leaders.

31.7.28: Rev. Vea said we are now thinking of setting up a kind of a hierarchy, but we have long tried to preach partnership and participation of women and youth. We need church leaders to dream together with these other components of the church. He agreed with this happening but asked that we include women and youth and other institutional leaders.

Resolution No. 198: Moved, Seconded that we adopt No. 28. For 33, against 31. CARRIED.

29. *That the PCC with Ecumenical Partners to co-operate in implementing this.*

31.7.29: Rev. Taufa said he was reluctant to vote for 28 because of 29, but the Pacific Desk of WCC has committed itself to funding it, I hope not for just one year, but will continue to fund it.

Resolution No. 199: Moved, seconded that we adopt No. 29. CARRIED.

30. *That the PCC Assemblies be planned for 2 weeks in order to help establish ecumenical fellowship and have opportunity to efficiently address the agenda of the Assembly. This will also allow new participants to the Assembly to get acquainted with the Assembly.*

31.7.30: Mr. Vugakoto said he opposed this proposal. He has really enjoyed the hospitality but asking people to do it for two weeks is asking too much from the children of God.

Moved, Seconded that we adopt No. 30. DEFEATED.

31. *That the PCC Constitution and this Assembly clarifies the position/status and role of other regional NGOs that are related to PCC, eg PTC, SPATS, PRS, PCRC etc.*

32. *That the PCC to work with regional NGOs such as the PCRC for closer relationship and partnership particularly in identifying and articulating the theological concepts that undergird their engagements with the issues. Further that PCC members and NGOs work in collaboration with each other to involve churches in regional issues.*

33. *That this Assembly agrees to the need of seeing that God's Pacific People Programme continue and the PCC Executive Committee be given the power to make final decision on the best way in which the programme serves part of the mission of the church in the Pacific.*

34. *That the PCC pay a pastoral visit to the Solomon Islands, Bougainville and Fiji within the next 6 months to listen to them.*

35. *That an additional animator be recruited to deal with regional issues, regional and international ecumenical relationships*

36. *That an additional animator be recruited to the Secretariat with the responsibility of working with the concerns, interest and mission of the Pacific women.*

37. *That the Fellowship of Least Coins, World Day of Prayers and interested ecumenical partners be requested to help finance the re-establishment of the Women's programme.*

38. *That this Assembly adds to section C of "The Island of Hope" document to be number C3 on Theological education and Praxis the following:*

- a) *That the Island of Hope core group and PCC develop Christian Education Curriculum themes for all age groups and writers workshops for these themes to be included in the member churches educational programme.*
- b) *That priority be given in preparing and promoting liberating Bible studies for Christian Discipleship, citizenship and transformation.*
- c) *That educational programmes be designed both at national and regional levels on how to creatively deal with the fast changes that are invading the region and to articulate the nature of development that Pacific churches stand for.*

Resolution No. 200 Moved, Seconded that No. 31–38 be deleted. CARRIED

31.7.31: Mr Tevi said Group F1 and F2 were saddened by the lack of commitment from the Australian and New Zealand church partners. We would like this to be included as part of the official recommendations of the Assembly.

Moved, Seconded That the PCC request Australian and New Zealand church partners to continue their commitment to a level of advocacy and financial partnership with the PCC that address the decline in international support to PCC.

31.7.32: (Unidentified) said he didn't think this is Pacific. We have a relationship with our partners, and believed we should also look at the situations from their point of view. There are two sides to every issue, and our motion should reflect a desire to dialogue. The Christians in these two countries have not stopped. If we are meaning finance, then he found that difficult. During this whole Assembly it would appear that PCC depends on outside help. He said with shame that his church has the highest arrears, and, as a leader, he will do everything he can to reduce their arrears. We need to do something about our state of dependency. The Moderator responded saying she understood this recommendation came from our partners.

31.7.33: Mr Tevi agreed that this recommendation is coming to the floor with the consent of the Australian and New Zealand church partners. They would like to continue their advocacy and financial commitment to PCC. He said he understood what the previous speaker said, but this has been discussed with the partners and they have consented.

31.7.34: Ms Lini said after the recommendation was made yesterday, a discussion took place with the representative of the United Church of Australia and he asked if we could do the wording, but she asked him what he thought the wording should be like. In the past Australia and New Zealand partners have been with us, but those of us working in the region have seen a decline. They acknowledge the decline saying they are concentrating on other crisis situations. They feel the responsibility of returning to work in partnership with us. We believe the spiritual advocacy and financial side of our partnership is declining. The UCA representative is not here at the moment but he told me he would submit it.

31.7.34: Mr. Vugakoto asked that we amend the motion to begin with, “PCC acknowledges the assistance Australia and New Zealand church partners are going to provide in years to come.”

31.7.35: Bishop Moore said that's a pretty blunt statement. We should at least express the gratitude we all have for the many years that we have been supported by Australia and NZ church partners.

Resolution No. 201: Moved, Seconded, that the PCC acknowledges with gratitude the continued commitment of its partners that have maintained their support towards the programmes over the years and notes with appreciation the offer by the Australian and New Zealand church partners to continue their commitment to a level of advocacy and financial partnership with PCC that addresses the decline in international support to PCC. CARRIED.

31.7.36: Rev. Vea reminded the Assembly of resolutions from past Assemblies that should be kept within the ongoing programmes and commitments.

Resolution No. 202: Moved, Seconded, that we continue to keep on board the recommendations from past Assemblies for the purpose of continuity. CARRIED.

32. New Membership application

The General Secretary advised that representatives from the Nukuno Protestant Churches Association in Chuuk have not arrived. According to our Constitution there is nothing to say that they should be here in order for us to receive their application. A pastoral visit has been made to them and all the requirements have been fulfilled. The Moderator's (elect) report on his visit has was read to the Assembly.

32.1: Rev. Sevaetasi said he accepted the application in principle but questioned why this church is not represented. Our recent experience has been that because of a change of administration, a new member has already pulled out. If we find they are not here because of a similar reason, we should reaffirm the status.

Resolution No. 203: Moved, Seconded that we accept the application of the Nukunu Protestant churches association based on our knowledge of their church's current status. CARRIED.

33. Date and Venue of the next Assembly

The General Secretary advised the 9th Assembly will be 2007.

33.1 Rev. Sea Aisoliilui, the Chair of the National Council of Churches in American Samoa, greeted the delegates. He extended an invitation to PCC, on behalf of the NCC and the churches in American Samoa, to hold the 9th Assembly in American Samoa. As there were no other invitations, the Moderator gratefully accepted and asked the Assembly to respond with applause, committing the Executive Committee to carry out the task for us.

34. Vote of Thanks

- 1 The General Secretary asked the Moderator to allow her, as General Secretary, to record an official vote of thanks from the 8th General Assembly to the following people:
- 2 The outgoing Moderator, Mrs Fuiva Kavaliku for her leadership for the past years in order to complete this Assembly for the PCC;
- 3 To our newly elected Moderator, Bishop Riti and Deputy Moderator, Fr. Api Qilio for accepting the challenge to take up the flag of Pacific ecumenism for the next five years.
- 4 For all the leaders of churches, and official observer delegates who are here and for their contributions that made this Assembly a very fruitful discussion;
- 5 Our ecumenical partners, for their presence, patience and support. Being here with us is a sign of support.
- 6 Our Pacific Desk ecumenical team, for sharing your skills and wisdom with this Assembly;
- 7 Our Regional ecumenical organizations who are here showing their solidarity to work with the churches in our ecumenical journey here in the Pacific;
- 8 Pacific Desk Secretary, Mr. Fe'iloakitau Kaho Tevi and the Pacific Task Force, for all their assistance, especially in helping the Secretariat take responsibility for this Assembly;
- 9 The hosting churches, the Catholic Church in the Cook Islands and Cook Islands Christian Church, for their hospitality, not only to share their homes with us, but also to be with us the whole week. She especially thanked the hosts for their patience when we prolonged the time to get through our agenda (THE ASSEMBLY GAVE A PROLONGED STANDING OVATION);
- 10 Our interpreters, who struggled to be with us during the week;
- 11 Morven Sidal and Adrienne Morley who recorded our meeting;
- 12 All the supporting staff from the Cook Islands, the theological college staff and students;
- 13 The Assembly Committees — the Steering, Drafting and Nomination Committees and the Returning Officers;
- 14 The outgoing Executive Committee members being with us since 1997;
- 15 Our technician, Alan Doyle, always at the back with the sound system;
- 16 The staff of the auditorium whose assistance was most appreciated;
- 17 With all the word of thanks that we offer, we offer thanks and praise to God alone for His guidance.
- 18 The Moderator (elect) thanked the General Secretary and the Animators who have been working very hard. The Solomon Island delegates made a presentation to the outgoing Moderator and prayed for God's blessing on her. The Moderator advised that the closing ceremony will be done at the Roman Catholic Church later in the evening. She closed this session with a prayer in Tongan language.

APPENDIX I: Keynote Address to the Eighth Assembly of the Pacific Conference of Churches

By

Dr. Agnes Abuom

World Council of Churches Africa President
TAABCO Research and Development Company
Nairobi, Kenya

"HOLY SPIRIT, WEAVE US TOGETHER IN YOUR PEACE"

1. Greetings

The Moderator, General Secretary, all the leadership of the PCC, Church leaders, delegates, brothers and sisters in Christ peace and grace of our Lord Jesus to you. I take this opportunity to thank you for inviting me to come and participate with you in your eighth assembly. It is indeed a great honor for me to be here today. We thank God for traveling mercies and for this opportunity to gather here in order to pray and celebrate together as we look back to our journey in the past years and as we forecast into the future and discern what God would have us do in the coming years together.

I bring you greetings from the African churches and in particular the All Africa Conference of Churches who together with all national councils of churches have just concluded a consultation held by the Church World Service on their African Initiative.

In addition, receive greetings from the World Council of Churches leadership and the ecumenical fraternity. We have just concluded the Central Committee at which some of you were present. We regret that due to health reasons the Pacific President Rt. Rev. Bryce was unable to attend. The WCC staff will at an appropriate time, share more about developments in the council. Finally, receive greetings from my family and colleagues who are praying with you during this important occasion of the life of the Church in the Pacific.

2. Introduction

We are gathered here to share our stories of our journey together in the past four or so years since the last general assembly. We have come to pray together and to route map

out our next steps for the ecumenical movement in the Pacific. This is no ordinary moment in the history of mankind. As we are all aware, this is a time when the world is more than ever intertwined and at the same time, so fragmented. During this week, we will be reminded of the vulnerable state of our world as we vividly recollect the terrorist attack in New York a year ago. The aftermath of the terrorist attack of the World Trade Centre and the Pentagon is felt beyond the boundaries of the USA and as we read newspapers our minds are being psyched for another possible war in the Middle East. Those of us who traveled from far have experienced enhanced security measures at airports as efforts by governments to beef up security.

Therefore, the theme of this Assembly "Holy Spirit, Weave us Together in your Peace" comes at an opportune time. It also gives us an opportunity to reflect on what is peace and how do we attain it in the current world situation. How can we be united together when forces of darkness seem to constantly push us from each other and towards violence?

3. "I am because you are: You are because I am"

My reflections on the theme of this assembly made me reflect on the African Bantu philosophy which believes that my identity and being is dependent on the other person and on the other hand, their being and identity is also subject to mine. In other words we belong together- "I am because you are: You are because I am". This philosophy of life is premised upon the understanding that as human beings we are interlocked with one another and our identities only find their meaning in each other. The very existence of a

person is in turn dependent on nature hence the concept of communitarian values and ethics that govern human relationships with their God and their interaction with nature. The more I thought of this African perception of identity and dignity of a person — the being or belonging as a process and a state that is affirmed in community, in the other person, my mind went back to my village where I begun to seek for the imagery of weaving. Why the imagery of weaving? The need for an image is because this Bantu philosophy understands the life of a human being as being interwoven with the lives of others. Life is to be lived in relationship with each other in community and once this balance is offset, then harmony and peace in the respective community is undermined. Immediately, the story of our mother-in-law became alive. Like some women in the village, she weaves mats for home use and baskets for sale when she can. She normally would get reeds that have different colours brown, red, green and purple. Usually green, purple and plain brown are her favourite colours and as she weaves the mats, she also takes time to tell stories and parables about life to children and grand children. At times she weaves in the company of other women and they share their experiences of joy and pain as mothers, wives, aunties and grand mothers in the village. Many a time, you hear them sing and laugh but these songs and laughter are sometimes interjected by long moments of silence.

What we notice as the women weave is that: they are careful not to break any reed; they ensure creativity in the choice of the pattern; they see to it that interlocking is smooth and not rough; patience is essential to the extent that in case of a mistake, they are forced to start all over again; that the finishing must be neat and accurate. The women and our mother-in-law in particular insist that every time she weaves she is inspired. For every mat woven, she has a story and an experience to share about it. In our homestead, mats are used as chairs under the trees when we have gatherings/meetings; we also use them as part of the beddings and mats are spread out at meal times. With mats people seat together, they eat together, they laugh and cry together, people reflect as they discuss important and not so important issues together and mats are used when people want to relax after a hard days' work.

Observing a mat being woven, one notices the diversity of colours form a beautiful pattern, the way in which different pieces are interwoven to make one whole, the linkages that the weaver makes as they expand the mat and the artistic skills that produce a beautiful mat. But as she weaves, you feel the pain of the reeds as they are bend and twisted; the different reeds and their colours are subjected to each other and are forced or made to accept each other as they create a product; there is a sense in which different pieces you feel are made to bear with one another. More important however, is the use to which the mat is made. In weaving the individual reed finds its identity in the other. In a way they loose their identity but find it in the larger mat but without the individual reed, the larger mat does not exist.

And should an individual reed break and/or bend it affects the entire mat.

Our mother in-laws' mat kept reminding us the Bantu philosophy that as a family we are woven together and none of us can stand alone. That we need each other and that we are dependent on each other.

As we watch our mother weave a number of questions arise. Would we be so patient as a weaver given the time it takes to complete one mat for meetings? Would we be so concerned about the mixture of colours and forming complex patterns? Would it be possible to ensure that reeds are not broken and if they should by mistake break would we be ready to repeat the process? Are we really ready to subject our individual identities to one another to make the whole? Do we accept to be bend, broken and adjusted?

We hardly finish raising the questions let alone answering them because every time we are home new questions arise and we begin to apply them to our own lives as members of the family.

One key concern that has recently occupied our minds given the ageing lady is whether in her absence we shall continue with these discussions.

4. The Work of the Holy Spirit

What does it mean for the Holy Spirit to weave us together in His Peace?

Let us first remind ourselves of the work of the Holy Spirit. In the Old Testament, the Holy Spirit we note, is active in creation. For example, Gen.1.1-2, "... and the spirit of God was hovering over the waters"; Ps. 104:30 "When you send your spirit they are created and you renew the face of the earth". Thus the Holy Spirit is involved in the work of creation. Another function is that of giving people power at certain times. In Numbers 11:16-17,24-30 we see that the elders were given the spirit or power to help Moses carry the burden and in that way he was not left alone. While in Judges 14:1-6, the spirit of the Lord came upon Samson and he had power to tear the lion apart.

On the other hand, the work of the Holy Spirit in the New Testament is described in many texts but we shall refer to a few. In Acts 1:8 the disciples are empowered by the Holy Spirit to be effective witnesses. We as Christians are set free from the law of sin and death through the Holy Spirit (Rom.8:2) "because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death". Again through the Holy Spirit, God has given us love that enables us to endure and have hope (Rom.5:5) "... because God has poured out his love into our hearts by the Holy Spirit whom he has given us". In addition, the Holy Spirit is our guide and counselor, our teacher and he also enables us discern the scriptures (I Cor. 2:12) "We have not received the spirit of the world but the spirit who is from God, that we may understand what God has freely given us." Apart from being our comforter (John 14:26), Paul in Romans observes that a mind controlled by the Spirit is life and peace (Rom.8: 6b). Put differently, if we allow the Holy

Spirit to dwell in us and take control of our lives and minds, we shall experience peace and have life. We note therefore that a Christian and community that is indwelt by the Holy Spirit ought to bear fruits that are visible.

4.1 The Fruits of the Holy Spirit

What are the fruits of the Holy Spirit? In the letter to the Galatians Paul identifies about nine major fruits of the Spirit (Gal. 5:16-26) and contrasts them with those of a sinful nature. In so doing, Paul is placing the Bible/message in context. It is also important for us to do the same without losing the Biblical principles and values.

4.1.1 Love

The commandment of our Lord Jesus is that "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ... thou shall love thy neighbour as thy self ... The type of love referred to here is revealed for both God and for our fellow human beings. It is love that is generated and effected by God so that even when we as Christians have conflicts which by the way we shall always have, we can grow to overcome the conflicts and genuinely love each other and by so doing, fulfill scripture that states: "By this shall all men know that ye are my disciples, if ye have love for one another".

4.1.2 Joy

This type of joy that is provided by the Holy Spirit is beyond any given circumstance. The joy Paul is referring to is the type that endures in spite of the circumstances. A Spirit filled life does not confine itself to given conditions, rather it is characterized by looking unto Jesus Christ the author and finisher of our faith which in turn makes it possible for us to be joyful even in difficult moments of our journey of faith because we can affirm that "... in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28). Therefore joy as the fruit of the Holy Spirit is presented in the scriptures as an expected form of Christian behaviour resulting from the work of the Holy Spirit in us (Ps.4:7) "You have filled my heart with greater joy than when their grain and new wine abound". Paul's letter to the Philippians from jail states: "Rejoice in the Lord always, I will say it again: Rejoice!" (Phil.4: 4).

4.1.3 Peace

Before Paul enumerates the works of the Holy Spirit, he illustrates those of the person without the Holy Spirit and some are hatred, discord, jealousy etc. Here peace is both peace with God and peace of God. On the one hand, in John 14:27 Jesus is talking about peace with God "Peace I leave with you; my peace I give you". The peace our Lord gives is one of an untroubled heart which is given by the Holy Spirit. On the other hand, when Jesus says "my peace I leave with you" is peace of God which we have through our salvation experience. This type of peace comes is not experienced by people who do not know Jesus Christ since it comes when we ask Jesus to come into our lives (Rev.3: 20) and when our sins are forgiven (Rom.5: 1).

4.1.4 Long Suffering/ patience

A fourth fruit of the Spirit is long suffering which is synonymous with patience and endurance. A person who endures and is patient has the ability to bear pain and injury without answering back. A patient person is one who works without complaining and instead manifests the loving Spirit of Christ

4.1.5 Gentleness/ kindness/goodness

A gentle person is thoughtful, polite, gracious and considerate. A gentle person is tenderhearted which is the compassion we see of the Holy Spirit for the lost and dying humanity in Jesus Christ who is our example. This type of compassion is illustrated by Jesus in the story of the little children that disciples tried to push away (Mark 10:13-14). Children represent in this case simple people who the mighty and powerful have no space for. On the other hand, Jesus who is our model and who had the Holy Spirit is shown as a shepherd gently caring for the injured sheep – see the healing examples of Jesus, the Samaritan woman etc.

4.1.6 Goodness

The fruit of goodness in this context means generous of self and possessions which also include an act of hospitality. In the letter to Titus, Paul reminds Titus that believers should keep up the good works (Titus 3:8). As human beings we are selfish and we are reminded that on our own, we can be very inconsiderate to others but with the help of the Holy Spirit, we can exercise the ministry of sharing what we have with others.

4.1.7 Faith

In the letter of Hebrews, Faith is portrayed as complete abandonment to God and absolute dependence on him (Hebrews 11). A person filled with the Holy Spirit is dependable and faithful and the sources of this faith are the Holy Scriptures and Holy Spirit (Rom. 10:17).

4.1.8 Meekness

One who has the Holy Spirit is humble, mild and submissive as Christ who although he was God and creator of the universe became a servant. In our natural state, we tend to be proud and arrogant. The Bible warns us however, that God opposes the proud and gives grace to the humble (James 4: 6).

4.1.9 Self-Control

This is sometimes defined as temperance or self-discipline. We live in a world where without self-discipline, our Christian values and principles may be watered down in search of compromise positions. The social, political and economic realities of our day may make us lose hope and act in manner that does not bring glory and honor to God.

The nine fruits of the Spirit are signs of how important it is for us to be indwelt of the same so that these elements are woven in our lives as we mature and live out our faith. That the Holy Spirit is able to weave in us these characteristics in a supernatural manner that are difficult to attain in our natural human sinful state. What do these fruits mean to the Pacific Conference of Churches? How

applicable are they to the Pacific situation – the liquid continent – the island continent? What does it mean for the Holy Spirit to weave us together in his peace?

5. The Ecumenical Journey in the Pacific

We assemble here in the footsteps of our forefathers and mothers who worked tirelessly to fulfill their common calling and prayer of our Lord Jesus Christ, "My prayer is not for them alone.

I pray also for those who will believe in me through their message, that all of them may be one. Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me" (John 17:20).

After along process of meetings and consultations, the PCC was born in 1961 in Malua - Samoa and through this ecumenical instrument, churches in the region were connected to one another as well as to the outside world. The agenda of the first assembly remains the challenge of the churches today although the manifestations may be different. Pioneers of the ecumenical movement struggled to overcome isolation; to heal the wounds of divisions brought about by preaching that was characterized with hatred and ill feelings towards each other etc. Their vision was to work towards a United Church, address challenges facing the church and changing family life in the Pacific.

During this eighth Assembly we meet to celebrate the fruits of our ecumenical journey and especially of our foremothers and fathers who prayed, worked and sought the unity of the Church and people of Pacific islands. After the initial Assembly in 1961, successive ones were held in 1966, 1971, 1976, 1981 and 1997 and during each one of these Assemblies, churches in fellowship have sought to address challenges facing church and society and the aim has all along been to fulfill the common calling. In order to be faithful to the vision of unity, the PCC has undertaken different programmes with a view to equipping the body of Christ.

There is no doubt that the ecumenical boat in the Pacific has encountered and been marked by a number of hurdles. From the beginning the challenges were as mentioned healing the wounds emanating from divisions and isolation of churches that did not know much about one other. While in 1966 at Lifou, the unity of the church was now accepted, the issues of culture and education were central to the life of PCC. And in 1971, some churches begun to question the value of having a PCC indicating that churches were beginning to seek clarity on what the PCC could do best and what their own role was. Indeed, it was observed that PCC is a service to the churches while programmatically the work of PCC took into account social issues through Church and Society and Faith and Action which required joint efforts. In 1976 the PCC members struggled with the question of membership — who ought to become a member, and the decision taken was to be inclusive. These are questions that are currently on the table of WCC for discussion. As the PCC journeyed to further

God's Kingdom, they almost closed down in 1983 because their financial reserves had diminished.

Between 1997 and 2002, the PCC has re-structured itself in order to meet the challenges and emphasis has been on strengthening local ecumenism and greater ownership through participation of national councils of churches as it endeavoured to decentralize the work and assume the role of an enabler cum facilitator.

We can look back and rejoice and give God glory at what the churches have achieved through the PCC. To begin with, in spite of the many hurdles and challenges, the ecumenical boat is still moving and visible signs are the national council of churches and the PCC itself. Further, joint efforts of churches through United Theological College have resulted into skilled theological resources that are available to the churches. In the midst of these successes, many concerns still lie ahead for PCC which demand that churches stand together, continue to pray together and work together.

5.1 Challenges

Externally, the ecumenical boat-PCC is situated in a context that is the opposite of that of 1961. While in 1961 the Pacific and churches were isolated, today you are part of the world – part of globalization; churches are interconnected with one another and Pacific Christians are part of the global church and global community. Globalization has its positive sides such as easy communication and information sharing is faster than before. However, there are also negative effects that have come about or been enhanced through globalization as we heard last year at the consultation on globalization in Nadi, Fiji. Let me just mention a few. One is increased poverty within communities as economic resources are more and more in the control of foreign- based companies. Fishing that is the main source of food, we learn is diminishing fast due to over fishing by Multinational Companies. Two is environmental degradation which has led to climate change. Climate change is causing sea waters to rise thereby threatening communities and islands with demise. Three is marginalization and exclusion of communities from the benefits of globalization as decisions are taken far away from people and power is concentrated in certain parts of the world. Continued marginalisation, exclusion and poverty are leading to continued migration of able bodied and trained/skilled people and social fragmentation of societies. Social fragmentation does in turn result into erosion of communitarian values and ethics of solidarity. Four is the challenge of good governance and self- determination. In the Pacific there are communities struggling for their independence and human dignity and along with this is institutional violence like war. A fifth challenge is the ethnic conflicts and finally, is the cancer of corruption in various countries of the region.

Internally, some of the challenges facing the churches and PCC are as follows:

- ♦ First is the on-going search and prayer for the unity of the Church.

- ♦ Second, are the emerging new Christian movements – charismatic/Pentecostal churches that are not part of PCC and which are attracting Christians from some mainline churches.
- ♦ Third is the relationship between local, national and continental ecumenical instruments.
- ♦ Fourth, is the financial sustainability of ecumenical efforts and the relationship between ecumenical partners from the North and PCC and its member churches.
- ♦ Finally, is the need for an ecumenical vision and values that can inform faith and action given the context that churches in the Pacific find themselves in today.

It is important to state that the above mentioned challenges are not unique to the Pacific the difference may lie in the magnitude and the effects on the life of the churches and communities.

5.2 Finishing Strong

What lessons can be drawn from the theme of this Assembly as we journey on in our common search for the unity of the church and the unity of human kind/communities? How do we want to finish our ecumenical journey? Do we want to finish strong like David who even though he committed sin, was quick to repent and turn back to God? Strong like Joshua who led the children of Israel to the promised land and who defied the other spies when they gave false information about the land they had gone to spy on? Do we want to finish strong like Joseph who refused to give in to Potiphar's wife and preferred to go to prison on false accusation? Was able to forgive his brothers who sold him despite the pain he felt. Or do we want to finish limping like Samson who having started strong, finished limping? Do we want to be disqualified from the race? The way we finish depends on how we allow God to work in our lives and use us as his instruments individually and collectively. Finishing strong does not mean that we will not make mistakes that we will not fall. It means that when we slip and/or fall we recognize our mistakes and take the courage to stand and go on (see the life of Manasseh).

For the PCC to continue the journey and finish strong, there is need to be woven by the Holy Spirit so that the PCC and its members can lead a life worthy of their calling. By allowing the Holy Spirit to fill the Church/Christians, you will pray, you will work, you will serve and you will love each other as you maintain the unity of the Spirit in the bond of peace. Finishing strong may demand that you accept each other with all their weaknesses and strengths; affirm each other and support each other in their struggles. To finish strong, the PCC fraternity may be called upon to dream a new vision of ecumenism for the 21st century which can bring to life the nine elements of the fruits or values of the Holy Spirit. In other words, the vision must energize people to yearn to love and serve their God and to love their neighbours as themselves. Being part of such a vision would in turn mean that there is no space to hate

one another. Rather, we are called to forgive those who hurt and harm us and even when conflicts arise, they are acknowledged and worked through peacefully. Many a Christian harbour a lot of pain and sorrow because of their unwillingness to forgive and accept to be forgiven. They are not even ready to share a meal or a table with their neighbours. Such hurting and unforgiving heart and attitude helps generate illness and bring shame to the name of our Lord Jesus. It negates the teaching of our Lord that we must forgive one another as the Lord has forgiven us. It is not possible to believe that in this state of being we are woven together by the spirit through his peace since we do not experience peace with God and the peace of God.

A new ecumenical vision should encompass the search for peace and liberation of the people. Some of the challenges that PCC and churches face as indicated are poverty, marginalization, conflicts and violence – domestic, economic and political. Churches in the Pacific and through the ecumenical movement are called to work for the liberation of their people socially, politically and economically in accordance with the message of our Lord Jesus Christ when he says, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim liberty to the captives, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Luke 4:18). To preach good news and proclaim liberty for the oppressed and captives may not be acceptable to powers that be but the Church is called to exercise the prophetic ministry as well. Therefore, the PCC has to speak prophetically and can do so effectively when churches are woven together by the Holy Spirit and anointed. This may mean that some of the churches/leaders who like to stay in comfort zones – safe spaces need to move out and speak the truth in love and humility. They must intercede for their people – become mediators and negotiators for peace with justice.

Another critical element in the new vision is the value base and principles that need to govern the ecumenical spirit. For example, the PCC and member churches need to keep the candle of service, patience and commitment to the search for church unity and ecumenical work as core values for this is the legacy of the founders of ecumenism. The founders of this movement were patient and committed and even when the World War II did not allow them to meet, they kept hope alive through prayer. Therefore, the shift to let churches own the PCC and to strengthen local ecumenism at national level is an important step that should invigorate ecumenism in the region. With decentralization and localization, however, there will be need to make coherent linkages between what is local, national, continental and global thereby making efforts to find structures that are appropriate to the daily struggles of the churches in the Pacific. Current ecumenical structures may need further reviewing to create spaces for meaningful engagement and dialogue between churches and church and society. The values of commitment, participation, solidarity and service are foundational to the search for unity and the new vision. This is not the time to sit on the fence and watch or to be

carried as baggage. Rather, it is time for all to be involved and make their contribution according to their given spiritual and material resources.

In view of the conflicts and increase in all forms of violence, the ecumenical vision needs to articulate the message of peace and reconciliation, ministry of peace building and conflict management. The forefathers and mothers that preceded this generation were grounded in biblical values and principles that enabled them to weather the storms. One important value I found in reading the background material was prayer. They engaged in earnest prayer for the church and community in the Pacific. How central is prayer and worship in your journey together? Through and in prayer, we are better placed to discern the will of God with the help of the Holy Spirit we are able to act and live our faith honestly in difficult circumstances. The forefathers and mothers were committed and concerned to discover neighbours and establish relationships and this made them willing and ready to listen to different ideas and stories of other people. How ready are you to listen to one another, to bear each other's burdens as well as celebrate life together? Another value I found exciting was their eagerness to be part of the larger community — inclusive.

A major challenge for the ecumenical movement is the tendency to retreat into our confessional families at the cost of the larger community. How can the new vision of PCC maintain both identities without compromising the one or the other? And on this note, let me also highlight the fact that relationships sought were both horizontal and vertical and herein came the solidarity of the churches in the North. While the churches in the North face their own peculiar challenges, the vision of PCC should embrace them as part of the family and this should not be confined to development projects. The relationship ought to be holistic — The PCC and its members need to engage in dialogue with their Northern counterparts on spiritual and social justice questions because issues raised by globalization are setting the agenda that demands joint activities between the Pacific and the North.

Conclusion

To conclude, the question to raise is what does God expect of the Pacific Christians/PCC? The PCC like the story of the weaver, needs to let itself be woven by the Holy Spirit a process which may be painful, which could mean bending, being broken and moulded into a beautiful mat. Before the mat comes into being and is used, it goes through a process

of making and PCC to become that beautiful mat may undergo the same process. This could imply that the various reeds/churches profile their identities and roles, various colours shine to give the texture and beauty. In order for this to happen, the PCC and its membership would have to be willing to let the Holy Spirit do its work and listen to the Holy Spirit. As the Holy Spirit weaves the PCC and its members, the fruits should be seen to grow — diversity in unity. The weaving process will bring about a united and strong movement; PCC will become a mat where churches assemble together to share their ideas, views and aspirations for a better future; PCC as a mat will provide the space for all to feel included, cared for and loved; PCC as a mat will be a place to remind people of their struggles and victories through the power of the Holy Spirit; as a mat PCC will be a place to celebrate life in its fullness; PCC as a mat will be a fountain of spiritual renewal that captivates both the old and the young, men and women; as a mat PCC should inspire people to have hope and continue to seek and work for unity; as a mat contains hidden secrets of the weaver, PCC in letting the Holy Spirit weave every church and Christian, there will be the inner workings of the Spirit that may never surface to the naked eye and so shall it be; as a mat PCC shall engage with churches and ecumenical agencies globally as a sign of solidarity; the PCC will allow the Holy Spirit to weave it in such a way that its identity and particularity is upheld vis-à-vis others.

As the renewal process takes on, PCC shall remember and be grateful of what the Lord has done in the words of Psalmist "The Lord has done great things for us; whereof we are glad" (Ps.126: 3).

And even when the forces of death seem so overwhelming they shall continue to echo the words of the Psalmist that "I will not die but live and will proclaim what the Lord has done" (Ps.118: 17). "The Lord is with me; I will not be afraid" (Ps. 118: 6). Since eight as a number represents a new beginning, PCC is holding its first Assembly in the 21st century, there is a chance to build on the past and to begin a new. Let the Holy Spirit empower you and weave you together; give you new deeper insights and guide you as you venture into new tasks and address new challenges. Together you will be strong, together you will be effective in prayer, together you will make a difference, together you will cover many miles and together you will stand the test of times.

Let the Holy Spirit weave you in His peace. God bless you and bon voyage!

APPENDIX II:

Greetings from Partners and Friends

Elizabeth Mackee and Staff of Christian World Service, Christchurch, New Zealand

"I deeply regret that I am unable to attend the PCC Assembly in the Cook Islands. I had fully intended to be present and to show support from Christian World Service and the ecumenical structures in Aotearoa/New Zealand for the work and life of the regional ecumenical body which is the PCC.

We are very aware of the importance of the Assembly in the life of the Pacific churches. We know that you will be reflecting on the changes you have established since the Assembly held in Papeete, to see if they have assisted or strengthened the ecumenical movement in the Pacific. We know that you will also reflect from the basis of biblical and Christian faith on the issues of today and the shape of ecumenical structure which can best address them. This is indeed a significant meeting.

We shall follow you in our thoughts and prayers throughout the time of your deliberations. We trust you have strong and healthy debate and reach sound conclusions to carry PCC forward. We send our warm greetings and good wishes to all the delegates and friends of PCC. Have a positive and enjoyable meeting, in the fellowship of many good friends."

Esther Byu, Executive Secretary, International Committee for the Fellowship of the Least Coin

"Greetings of joy and peace in the name of God, the Creator, the Redeemer and the Sustainer!

Thank you for inviting the International Committee for the Fellowship of the Least Coin (ICFLC) to participate in the Eighth Assembly of the Pacific Conference of Churches, September 11–18, 2002, in Rarotonga, Cook Islands. We are glad to know that Mrs. Violet Faitala, the regional representative from the PCC on the ICFLC will be representing us at the Assembly.

We are indeed grateful to your General Secretary, Rev. Valamotu Palu and her Executives for introducing and promoting the FLC Prayer Movement during the Assembly and through the representatives of the Churches to all the islands in the Pacific.

On behalf of the ICFLC I would like to express our solidarity with you, joining you in our thoughts and prayers

as you meet; celebrating God's wonderful works with hymns, prayers, testimonies and dances; deliberating the challenges and the many issues which surround your peoples and your islands in the Pacific.

The theme of the Assembly: "Holy Spirit weave us together in your Peace", is a prayer and a cry to the Holy Spirit to intercede for peace for us all. It is also a prayer of commitment to God, who is weaving the fabric of our life: pieces of our brokenness and sufferings, together with the beauty and the richness of our cultures, our joys, our hopes and dreams, into the tapestry of a new creation.

God is weaving patiently and persistently, inviting us to sit together at the loom of Jubilee and weave a new tapestry of creation in which justice, peace and joy reigns.

May the grace of God, the Divine Weaver and the transforming power of the Holy Spirit who pleads with God for us in groans that words cannot express (Rom. 8:26), weave us together into a community of peace which will bring new hope and fuller life to all humanity. Amen.

Revd Dr Keith Clements, General Secretary, Conference of European Churches.

"On behalf of the Conference of European Churches (CEC) I write to convey warmest greetings to the Assembly of the Pacific Conference of Churches, to take place in Rarotonga, 11–18 September 2002.

We were very glad to receive an invitation to the Assembly, and only regret that unfortunately a representative of CEC cannot be present personally. ... Nevertheless we shall take the greatest interest in the proceedings and outcome of your gathering. We are ever more conscious in the ecumenical movement that the oikumene is one, that we live on one planet, that the seas and oceans do not so much separate us but unite us. If therefore there are particular messages and challenges which you in the Pacific wish to address to us in Europe, and for us to attend to at our own Assembly in Trondheim (Norway, 25 June –2 July 2003), we shall be most glad to hear from you.

In the meantime, we pray God's rich blessings upon you, upon every participant and upon every aspect of your Assembly. May it indeed be an occasion of peace and righteousness, and joy in the Holy Spirit."

Rev. Andrew Williams, Council for World Mission

Rev. Williams brought greetings from their Moderator and General Secretary. He reminded the Assembly that their organization is a council of 31 churches around the world that work together in mission, nine of which are in the Pacific. Many of the Pacific churches have some part of their history, or received the gospel through the London Missionary Society (LMS). The first ship that sailed for the LMS left their first missionaries in the South Pacific, and the first LMS martyrs are buried here in the Pacific.

In 1977 the churches that had grown through the work of the LMS formed a Council as a fellowship of churches together in mission. In 2002, it can be seen that not all the work that happens through CWM happens in London. Now the work happens in regions, and the local churches are making it happen.

I have to object a little when CWM is identified as a donor agency; we don't think of ourselves that way. We are a family of churches together in mission and we share resources as partners together in mission. In the Council for World Mission now over 50% of the people who are shared in mission come from the south. Pastors in Samoa work in Zambia; teachers and dentists from Madagascar work in the Solomon Islands. The sharing is south to south and everywhere to everywhere. We also support leadership development through scholarships, most in Pacific Theological College but also in the University of the South Pacific. One of our guiding principles remains that no church is so small that it has nothing to offer the other members of our community; nor is a church so big that it doesn't need to receive from the other member churches. This is good news for Pacific churches, which are mostly small, but we emphasize that they have something to offer.

Tonight we are having a get together of all who are concerned about the God's Pacific People programme. This programme is not a CWM programme, it belongs to the churches of the Pacific, but we have been supporting that programme. In 1999 at a meeting in Suva most churches that are here were represented at a meeting called to determine how that programme would proceed. We and the staff at PTC who run that programme want clarity about the how this programme should proceed. We hope many people who are interested in the GPP process will join us after dinner tonight for a discussion about the future of the GPP programme. Greetings to you all from CWM.

Mrs Margaret Sawyer, Connexional Secretary of the Women's Network of the Methodist Church in the United Kingdom

"To the Moderator, General Secretary and Staff of the Pacific Conference of Churches, Bishops and Presidents of member churches, delegates, visitors and observers:

The Methodist Church in Britain, our President, Rev. Ian White, and the Vice President, Dr. Peter Howdle, the

staff of the World Church Office, and all Methodist members send greetings as you engage with each other at PCC General Assembly in Rarotonga.

We all pray that the Assembly will be a time of enrichment, fellowship and the opportunity to grapple with the serious issues facing the churches in the glorious Pacific. We are delighted that Mrs. Margaret Sawyer is able to attend the Assembly and represent our solidarity with you, and in this way we honour and respect you. May God bless you all, signed (Pacific ally yours,)

Chris Elliott Hall, World Church Secretary — Asia and Pacific "

I represent 40,000 plus women in the Methodist Church in my role as Connexional Secretary, and I also bring warm greetings from them. I assured my connexional committee that I will greet you with the warmth in which they sent me to your conference here today. It is a delight for me to be here with you, I have never travelled so far in my life!

I would like to outline two of our social action programmes to help you understand the way we work in women's network. We always have a two-year action programme, one of which has just concluded — that of domestic (family) violence. Research has shown that the Methodist Church is just as prone to it as society at large so we have taken a recommendation to the Methodist conference where policy training, practice guidelines and theology are examined in issues such as violence, the nature of the family, and what we mean by some of our marriage vows. I have to report back to Methodist Conference next June with our findings.

The second project that we have just launched is that of racial justice. I look forward enormously to meeting those of you who are engaged in the process of justice for all peoples, one race, the human race.

Thank you for this time to speak to you and I look forward to sharing the next few days with you.

Julia Ratzman, Evangelical Lutheran Church of Bavaria

Ms Ratzman read out greetings from their Director, Rev. Dr. Hermann Vorländer:

"Dear Christian sisters and brothers in Christ, honourable Church Leaders,

The Division for World Mission of the Evangelical Lutheran Church in Bavaria, its Executive Board and its co-workers extend their very hearty greetings to the Pacific Conference of Churches at its 8th General Assembly in the Cook Islands. It is with thankfulness to our God and with high recognition that we remember our relationship with the Pacific region, its Christians and Churches. Once again your Conference can convene — this time in the 'Polynesian heart of the South Pacific'. As Director of our institution I do wish you many inspirations by the Spirit of our God. May He guide your conference in its discussions and

deliberations. May He preserve your Churches in your largely known and outstanding commitments throughout the decades for witnessing His gospel and serving His people in the manifold present needs.

About 125 years ago missionaries from our place and from this region, which is so to say, the protestant core of Bavaria in Southern Germany, ventured in His service to bring 'good tidings' to the South Pacific. Thus the relations to peoples in your region are historical and profound. Way back in 1878 our first missionary in the region, Rev. Johann Flierl started to serve indigenous peoples of Australia and then in New Guinea and by the grace of God he succeeded to bring to them the good news of God's reconciling power. With the help of many other messengers Christian communities have emerged. Today we look back to a blessed history of having sent over 340 missionaries to the South Pacific — mainly to Papua New Guinea.

God did abundantly bless the development of Christian Churches all over in the Pacific. The South Pacific people, prominently also the Cook Islanders, played a very significant role in sharing the gospel all around the Pacific. We are grateful for having entered the era of ecumenical sharing and learning. Nowadays we still maintain relations with the ELC-PNG in terms of mutual partnership.

We are very concerned about actual challenges which your peoples and churches in the Pacific do face in present times. Issues like the quest for autonomy, the preservation of the beautiful creation in the Pacific and the struggle for political stability in this huge area are at hand. Such a unique variety of cultural heritages in your region is another precious gift of God. Through our Pacific Network in Germany we are in close touch with the developments and situations in your region. through ecumenical bodies and committees in Germany we also try to influence our leaders to take a firm stand in order to show solidarity with the Pacific — politically and spiritually in these times of change. Some of our support programmes are meant for assisting churches in the Pacific, especially in cooperation with the Pacific Theological College in Suva, so that we are ready to assist where we are called and where we can be helpful. We do pray that God will bless this conference, the leaders of your churches, and that He will provide what is necessary for the best of your churches and countries in the future. Let us be prepared to listen always to God and his will in our strife for unity, justice and peace and let us remain faithful in the service of bringing His salvation to the people.

Yours in Christ, Rev. Dr. Hermann Volanänder,
Director."

Rebecca Asedilo, General Board of Global Ministries, United Methodist Church

It is my honor to bring to this Assembly greetings from the General Board of Global Ministries of the United Methodist Church. I am Rebecca Asedilo, Executive Secretary for Ecumenical and Interfaith Ministries, and recently appointed as one of the two Regional Executives

for Asia Pacific.

This morning, we remembered solemnly the tragic event of September 11 a year ago in New York, Washington DC, and Pennsylvania. That day, on my 13th floor office in Manhattan, NYC, I saw through my window the smoke-engulfed Twin Towers, and huddled with staff members in a room to pray for those with family members who worked there.

September 11 will remain in the consciousness of the American people as a day of infamy and terror. There are those — and there are plenty of them — whose response to this tragedy is to flex their muscles, puff their chests, and roar, "Destroy them!" But there are also those whose response is to ask, "Why? Why did this happen?" and seek to reach out to those hurt by US policy and dominance in the world, and work for peace and reconciliation.

Therefore, on behalf of the General Board of Global Ministries, I wish to thank you for standing with us, and our Afghan sisters and brothers as our brother reminded us during this time when we remember our sorrows.

I am reminded of a quotation that I came across some time ago — perhaps as far back as 20 years ago — attributed to Lile Watson, an Australian Aborigine, which captures for me the essence of mission partnership and solidarity. It says:

If you have come to help me,
don't bother,
but if you have come
because your liberation
is bound up in mine,
take my hand, and
let's work together.

As your mission partner, we extend our hand to you in the Spirit of the vulnerable Christ, our Lord and Saviour.

As your mission partner, we are very much aware of, and grateful for your gifts and contribution to mission, especially your work with women, children and youth, which we support.

As your mission partner, we hope to continue to walk with you, even in these days of budget cuts and diminishing resources, and with the guidance of the Great Weaver, the Holy Spirit, re-define with you the meaning of being in mission together.

Grace and peace.

Rev. Russell Daye, United Church of Canada and the Anglican Church in Canada.

I bring you greetings. Those of you familiar with the finances know we are mostly partner denominations, not donor denominations. Sometimes as we try to find our centre, we turn out be more 'donut denominations' than donor denominations because there is a 'hole in the middle' of the churches in Canada! The mainline churches in Canada are feeling a lot of stress and tension, squeezed on one side by secularization of society and on the other side by new

religious movements. Our churches are shrinking in terms of membership, money, people in the pews, and we are tempted with some less than holy options. We are tempted to turn towards survival; tempted by the wisdom of business and management schools as opposed to theology and biblical studies. We wrestle with re-structuring, with new ways to allot smaller amounts of resources, and sometimes we find that we lose community, we lose theology and we lose soul by spending too much time looking for bureaucratic solutions as opposed to theological or biblical solutions.

That could be a rather depressing introduction to my greetings if I weren't to say that the process has gone on for long enough in Canada that we are seeing light at the end of the tunnel, or light through the hole in the donut! Sometimes, following on the teachings of the prophets in the Old Testament, losing size, status and prestige is God's way of correcting us. Crisis is opportunity and loss can be the beginning of a new day. September 11 turned about to be a good lesson for us, because we did not respond either to that event or to the events that followed with the kind of justice commitment or justice action that we would have expected. We have come to realize that we need to find new ways to do things. We are discovering that being smaller helps us facilitate community. We are discovering that being less powerful makes us more like the original churches in the New Testament, and we discover that being vulnerable opens our ears to the wisdom that is coming from other parts of the world.

So mostly, I think I am here to listen to you, to learn from you as you struggle to find your own solutions, and hopefully gather some wisdom to take back to Canada for the struggle with our own issues, and extend the dialogue of how mainline denominations can find new ways to be. We are still brothers and sisters in Christ, we still have a mission, our hearts are still rooted in the heart of Christ, none of that has changed, and maybe being smaller and more vulnerable is ultimately a very good thing. We take ourselves less seriously and that's a good thing perhaps, but it doesn't mean that we take you less seriously. I am looking forward to spending eight days with you.

Mark Hobson, Executive and General Secretary of the National Council of Churches in Australia:

My job is Programme Manager for the Pacific region, and I appreciate the opportunity to be here today and to accept the invitation of PCC to share with you at this time.

I think you will appreciate that, especially in the last twelve months, Australia is learning to find its feet in its representation and role in the Pacific region and in the world. That applies as much to the churches also as we consider our responsibilities to our immediate neighbours in the Pacific. We are currently going through a process of trying to understand and establish the best ways we can work with you. As an organization, we currently have partners in PNG Solomon Islands, French Polynesia, Fiji and through PCC

and the Pacific desk of WCC.

I think the privilege and opportunity that I have in my role, is not just in representation of the Australian churches here with you but also the opportunity, as the others have shared, of the focus on our human relationships with you; and not the donor, but partner relationships with you which is important. It is not just what we can contribute to you, but what we can learn and share from you to take back to our own churches and church organizations and also our own governments in helping them to understand and for us to be a conduit between our neighbours and partners in the Pacific and Australians.

Since the last Assembly events both in the region and internationally have changed quite dramatically; we have experienced a higher level of vulnerability than ever before. We are dealing far more with issues, concerns and threats regarding the environment, displaced people, refugees, and that is something that if we haven't already realized, we will come to realize that those issues are going to become more and more real for us. I trust that during our time here, for me personally as I am able to learn and share with you, that we are able to establish and take away from here not only the issues that are important to us in determining what we can do, but really to be honest enough to assess what we want to do and the extent that we want to deal with those issues that I have just mentioned.

Rev. Karl Whiteman, United Church of Christ and the Christian Church Disciples of Christ in the United States of America and Canada

In 1820 a small band of missionaries set out from New England and arrived in Sandwich Islands (Hawaii). 32 years later, (and we just celebrated on 21 August the 150th anniversary) those missionaries and Hawaiian partners set sail for Micronesia, and established the first mission in the central Pacific. The congregational presence in the Pacific is now 182 years old. I bring you greetings from the East Asia Pacific Executive, Rev. Zhu. He was unable to be here at this meeting but sends his greetings to all of you, along with greetings of the leaders of the Disciples of Christ Rev. Dick Ham, and Rev. John Thomas from the United Church of Christ.

Partnership continues in the Pacific today as we support PTC, PCC and other organizations across the Pacific. We are in NZ, Fiji, Hawaii, Australia and I serve as the liaison pastor for the Federated States of Micronesia and Republic of Marshall Islands. The commitment continues even in these days of shrinking dollars being given by local churches, restructuring and all that is going on in the world. Let us continue to partner together in this new millennium as we seek God's purposes in the world and more specifically here in the Pacific.

On a personal note, I bring you greetings from your brothers and sisters north of the equator. The Micronesian Council of Churches and member churches across the

northern part of the Pacific are actively at work, working together with their Pacific Greetings and world partners. This will be my last meeting with you as we leave Micronesia at the end of this year. I thank you for your many friendships pray that God will continue to bless PCC, and that you will continue to grow and know that your partners with you, partnering with you side by side, holding hands, lifting Christ up.

Mr David Weaver, National Council of Churches of Christ in USA, Church World Service:

Kia Orana. Madam Moderator, Mr Deputy Moderator, Madam General Secretary, most reverend members of the clergy, distinguished representatives of the churches of the Pacific, honoured guests and ecumenical friends, colleagues, dear brothers and sisters in Christ:

Christ is in our midst! He is and always shall be! With this exclamation and response from my Eastern Orthodox tradition I bring you warm greetings from your sister ecumenical organization, the National Council of Churches of Christ in USA, from its international program agency, Church World Service, and the 37 member churches they represent and on whose behalf they perform their ecumenical witness. I extend a personal greeting from an old friend and colleague of the PCC, the Rev. Victor Hsu, whose many new responsibilities in CWS have prevented his attending this event.

The churches in the USA have a long and historic relationship with those of the Pacific. It gives me joy to be here among you, to celebrate and to worship in the Holy Spirit, and to share as well in some small sense the burdens and trials, as well as the triumphs of brothers and sisters in the ecumenical movement here.

As I have read the documents and heard our speakers, I am reminded that we are indeed a movement, not a thing, not an entity, not an achievement; we are a movement that begins in unity in Christ through common baptism and then aspires to ever greater unity in faith and action and in spirit. We believe that this is truly a movement of the Spirit, to fulfill our Lord's prayer that 'we be one as He and the Father are one.'

However, our ecumenical movement is not a movement of spirit alone, but also of quite fleshly human beings, so it exhibits all that we are. So the path therefore is not linear, straight and constant in motion. Rather it lops and curls, stops and starts, moves forwards and back, it branches out in different directions. As Lenin said of the path of revolution, it is not like a stroll down Nevsky Prospekt and so it is with the ecumenical movement. In the Pacific and in the United States the ecumenical movement is in the process, painful at times, of re-imagining and re-inventing itself. There are other places that, as here, the churches are asking similar questions and seeking new answers. I believe that with faith and perseverance those answers will be found through an effort that embraces us all. In any case when it

comes to unity, God will not allow us to become complacent in our disunity. Let me, say, as a resident of New York, I was touched by your remembrance of those who were killed in the events in the US last year. In many ways, individually and collectively, emotionally and spiritually, and politically, these events and their aftermath have been a trial and a test. One would hope that greater wisdom and understanding of the world and the role the US in it would be one of those consequences, but, as is obvious to a casual observer, there are many other factors at work as well. As we were reminded this morning, let us remember in our prayers all those who have been caught as victims in this terrible chain of events, and let us pray fervently, and act as we are able to prevent more from happening. May God bless this Assembly and all who are here, in its deliberations and wisdom.

Ms. Taumua Tamo The World Day of Prayer

Madam Moderator, Mrs. Fuiva Kavaliku, Deputy Moderator, Bishop Philemoni Riti, Madam General Secretary, Rev. Valamotu Palu, sisters and brothers of the Pacific and world wide, our hard working hosts, members of the Cook Islands Congregational Church and the Roman Catholic Church.

I stand here on behalf of our President, Mrs. Yvonne Harrison, and members of the International Committee for World Day of Prayers to extend to you all a special, warm greeting for this 8th Pacific Conference of Churches' Assembly. Their prayers are with you, that in your work in the days ahead your deliberations and resolutions will be guided by the Holy Spirit that will weave us together in His peace.

We look forward to continue working with the Pacific churches through the observation and celebration of the World Day of Prayer Service in your local churches. Wishing you all a blessed Assembly, Ia Manuia, Soifua.

Dr Raeburn Lange, Christchurch NZ:

I thought you would not call me because I am not a partner church and I am not a donor agency, I have no money, I am sorry! I am very happy to be here, and I want to thank the GS for agreeing to invite me to be present as an observer. Ever since I came to the Pacific I have been an observer. I am a historian. I am writing something about the history of the Pacific churches, from by base in the University of Canterbury. I am glad to be here and have a chance to catch up on the people and issues of the Pacific. Please talk to me about your church, your country and your tradition because that's what I want to learn.

It is good for me to be back in the Cook Islands, which was the first Pacific country I ever visited, a country that has played an important part in the history of the Pacific islands. Many missionaries went out from Takamoa College into the Pacific, starting with Samoa to other places. Most of all, it is great for me and my wife Nushka, to be back

amongst many friends from many years. I think I know more than half of the people here at this meeting from our PTC days. This is my fourth POC Assembly (Samoa, Vanuatu, Tahiti and now Rarotonga) and I am happy to be here.

Mr Fei Tevi, Pacific Desk of the World Council of Churches

Like the person that has preceded me, unfortunately the organisation or the body that I bring you greetings from does not have funds either! I bring you greetings from the Pacific Task Force of WCC, 75% of its membership are here present with you today. I ask the Rev. Bob Scott and the Academic Dean of the Bossey Ecumenical Institute, Faitala Talapusi to please send. These are 75% of the members of the Pacific Task Force. The other 25% is our colleague and sister Tara Tautari from Aotearoa/NZ who is the Scholarships Officer of the WCC.

In brief, the activities of the Pacific Task Force are specific, precise, and very limited. We assist in promoting the Pacific region within the activities of WCC and we advise the General Secretariat on actions and issues of the WCC in the Pacific region if requested. One of the activities that we have been actively involved in is in the preparations for the launching of the Decade to Overcome Violence that we will participate in on Friday afternoon.

We have also been very involved in assisting Central Committee members and advisory body members from the Pacific churches on aspects of the WCC work in the Pacific. An example is the last Central Committee meeting at which the search committee for the new General Secretary of WCC was established, in the process, the Pacific region got left out of this whole process. Thanks to the collaboration between the Pacific Task Force and Central Committee members that we were able to rescue and not have a member in the search committee, but more importantly, agree that the search committee consults the Pacific region with regards to the new General Secretary. The results of this process are available at the booth for members of WCC and those involved, so please take a copy.

Madam moderator, and General Secretary there is little that can be said but we do appreciate that we are here with you as members of the Pacific Task Force, and we hope that we will be able to continually be here with you. We are farewelling 25% of the Pacific Task Force in November this year: Rev. Bob Scott, after 10 years of service in WCC, is now retiring. On behalf of the Pacific Task Force I invite the member churches of the Pacific Conference of Churches to give a hand for Bob Scott and all his contribution to the Pacific region. Thank you.

Dr. Sabine Plonz,

(EMW, Department for Cooperation in World Mission, America/Caribbean/Pacific Desk, Hamburg, Germany.

Dear bros and sisters in Christ. It is an honour for me to address your Assembly. I am the Secretary for the Pacific

region of the Association of Protestant Churches and Missions in Germany, and located in Hamburg. Let me first convey the warmest greetings to you from all our member churches and organisations who gathered last week in their General Assembly. I would especially like to send greetings and blessings from our Chairperson, Bishop Maria Jensen, who is the first elected Lutheran female Bishop in the world; and also from our General Secretary, Herbert Meiser, our staff, and especially from my predecessor, Marion Vanderhyde whom, I think, has met many of you.

I would like to remind you that the EMW unites a wide range of Protestant churches who are putting together their efforts in order ecumenical dialogue, in order to support the ongoing mission of all the churches, and to cooperate with regional ecumenical bodies, and also with the WCC and the Lutheran World Federation in Geneva.

One very important field of work of the EMW is in cooperation and support of theological education in theological institutes all over the world. In EMW mission is understood as being called to announce the good news to all people, independently of their origin and background, sex and orientation. Announcing the good news to all people makes us feel obliged to continuously ask what is good news in a world which seems to suffer under bad circumstances on so many levels — a world which is captured in the logic of violent conflicts, in military, political, ethnic and social power plays — a world which suffers economic injustice in which resources are not shared between rich and poor, and in which natural resources are exploited to an extent which puts in danger the survival of both human beings and all the inhabitants of the earth. In other words, we feel that the Christian mission often has to be, not talking, but listening, understanding and then becoming involved in the daily life and struggles of the people we are with. At this time EMW feels privileged to be in contact with the Pacific Conference of Churches, the Pacific Theological College, and with NGOs, here in the Pacific and in Europe.

One of the instruments of sharing information about the situation in Oceania and also of raising concern in the German public is the Pacific Info Desk which we support. Another one is the European Pacific Solidarity Network, which is located in the Netherlands, where we are members of the Consulting Commission. So mission has to do with solidarity and mutual understanding and with practical projects for improvement of living conditions — all this in the light of the Word of God. I believe that in the Bible we find expressed not only the mandate to follow the footsteps of God in the history of his people, but we also find many very concrete visions which inspire us and show the direction Christians should try to follow. I like very much a word of Jesus in the Gospel of Luke 13

“...They will come from the East and the West, from the North and the South, and will sit together at the table in the Kingdom of God.”

This coming together from all the ends of the world at one table and having enough to eat, to celebrate and to share is a prophetic vision and the vindication of Jesus Christ.

Thank God that in an ecumenical conference like this Assembly, we can already see, taste and feel the Kingdom is good news to all.

Rev Prof. James Haire, Uniting Church in Australia

Rev Haire brought greetings from the Uniting Church in Australia, of which he is President, and from the National Heads of Churches of Australia, of which he is Chairperson.

Margaret Mead, the American anthropologist, attending the 5th Assembly of the World Council of Churches in Nairobi, Kenya, in 1975, and surveying the vast crowd, said, "You people are a sociological impossibility! You have absolutely nothing in common, except your extraordinary conviction that Jesus Christ is the Saviour of the World."

I would want to say that, although here in the Pacific we have a great deal in common, nevertheless there are great differences across the region. The single most important fact for us all is that it is Jesus Christ who is the Saviour of the world, who calls us into being, and therefore everything at the base of this Pacific Conference of Churches must be based on Him alone.

At the heart of everything that we are and do, is the wondrous and inexplicable will of God to be for, and with, all of humanity. That means that all that we are and have can never be explained by the structures of this world. It comes to us from beyond, and therefore our life together must always be inspired from beyond.

Today I would like to make a commitment to you that the Uniting Church in Australia, and indeed the other churches in Australia, counts it a privilege to walk with you, and that we will do so in the years ahead. We face major problems, particularly in Australia, in relation to the whole estimation of human life in particular with respect to economics. Too often, there is a kind of totalitarianism of economics, by which human beings are only judged as value-adders or as consumers. That is much of the way of life of Western secular communities., and it has hit the Pacific too. But Christian life is far more than that, and that is the wonderful message we are called to proclaim.

We also live in an area where the great "arch of violence" now extends from Eastern Indonesia in the west, right out down to Fiji. The violence may also have economic causes related to the vast economic power, which Australia has in relation to the Pacific islands. That is why we feel, in the Australian churches, that we must be part of the solution, if that seems appropriate. We are deeply concerned about what is occurring and we do not see ourselves as exempt from engaging in the solution, in that there are vast economic factors engaged in the problem.

In another way we are bound together with you. In the Uniting Church in Australia, we worship God each Sunday now in our 3,000 plus congregations and faith communities, in 41 languages – ten aboriginal languages, English (even as is spoken by the Irish!), and 30 migrant ethnic languages, many of which are from the Pacific. So, because of our

community in the church in Australia, which is so multicultural, we are closely bound up with you. I commit us to work with you in the years ahead.

Rev. Dr. Fele Nokise, Pacific Theological College (PTC)

Moderator, Deputy Moderator, General Secretary, members of PCC Secretariat, church leaders, delegates and observers: I stand here to bring greetings from your college, the Pacific Theological College — from the faculty, the staff, your students, your sons and daughters and their families and the whole PTC community. They bring their love but, most important, their prayers for all the deliberations of the Assembly from day one to the end.

I want to say that the PTC appreciates the many ways you have supported its life and its work, and this also goes to our overseas partners whose monetary contributions are very much appreciated by the college. We want to say thank you first and foremost for your prayers. At the end of the day, PTC stands and its credibility depends on being a theological school where future leaders of our regional churches continue to be trained. PTC is an extension of the theological schooling that is done by our local theological colleges. Thank you for your prayers. There are times when we feel discouraged, sometimes we don't get the funds from you, we wait, and wait and begin to talk about laying off staff, sending back students, but somehow, God answers our prayers, you remember to send your contribution and we have a thanksgiving service to God for that.

Secondly we want to say thank you for the personnel, the people, students and lecturers whom you sent. Without them there will be no theological college. I would like to acknowledge the presence of two former principals of the college here whom you have heard and seen, Rev Dr Faitala Talapusi (currently Dean of Bossey), and Rev Dr Jovili Meo who is currently working in Australia with the churches and theological school. I can assure the Assembly that when I left with some of the lecturers who are here, the college has taken on the PCC Assembly as one of its main themes of intercession. Before I sit down I want to say thank you for your support and we ask that you will continue to support us with your prayers, and with your contribution. Some of your contribution must be still on the way to us and we are waiting patiently for that. We have a deadline on 13 September for new students for 2003, so when you go back please take some time to make decisions accordingly to send students for the next academic year.

Rev Tevita Banivanua, South Pacific Association of Theological Schools (SPATS)

Thank you Madam Moderator for giving this time for us to say our greetings. I stand here on behalf of SPATS' Executive and also of our President and his Deputy who are not able to be with us. We are indeed very grateful to be

an observer in this august gathering. This is the first time for me to be in such a meeting of the PCC General Assembly. I must express our sincere gratitude to former Presidents of SPATS, people who have guided SPATS for a long time, and have brought it to where it is. Two have been mentioned as the Principals of PTC, Rev. Dr. Jovili Meo and Rev. Dr. Faitala Talapusi. Another is now the General Secretary of the Congregational Christian Church of Samoa, Rev Dr Paulo Koria. I ask the Assembly to acknowledge their contribution to the work of this association.

SPATS comprises of 25 member colleges in the Pacific, plus two members from outside of what we normally call the South Pacific, one from NZ (the Diocese of Polynesia Theological College headed by a local Priest, Fr. Winston Halapua) and one from Australia (The Uniting Church of Australia), whose President is here today. I have been to one of the historical sites of theological education, to see Takamoa which is the second-oldest theological college established in 1839. We are indeed very grateful that the work of theological education continues.

We are also grateful for the support and prayers. Some of the church leaders may remember that I sent out a letter some time this year continuing to look for support since our overseas partners have been warning us that the funds are declining and we have to try to stand on our own feet. Fortunately we have one member church of PCC who has been supporting us for about eight years now, just sending us some money. I am appealing to the other church leaders please also remember SPATS. 90% of our funds come from outside the region. SPATS is trying to help theological education in the Pacific — we are an instrument; a servant of the churches in the Pacific. We are appealing again to the empty pockets of the churches, just to share the little funds you have with us.

Our Weavers coordinator is here, Joan Tofaeono, who heads an advocacy programme on women's participation in theological education, and I ask the Assembly to acknowledge her presence with us.

We in theological colleges ask you church leaders to please acknowledge the role of your colleges to be a theological laboratory where issues that are debated here could be analyzed in a more theological way and brought back. Your young theologians are in your colleges, one of which who is involved in the work of SPATS, is Dr Mikaele Paunga, presenter of the paper on the Church and State. I thank you again for this opportunity and hope and pray we will continue to be good partners, since we are still an outsider in the PCC realm at present. Thank you.

Ms. Lorine Tevi, Pacific Concerns and Resource Centre (PCRC)

Madam Moderator and members of the Assembly it is a great honour for me to bring greetings from PCRC. We thank you for the invitation to attend, as the PCRC represent certain groups of the population of the Pacific. I bring to the Assembly the greetings from the Board, its Moderator,

and the members of the movement, and from the staff. The Director, Ms Hilda Lini is here with us, but she is representing the Melanesian Church from Vanuatu. Some of you may be wondering what is PCRC is all about. The mission of PCRC is to coordinate, articulate and disseminate information about the concerns and struggles of people of the Pacific from exploitation, the threat of environmental degradation and from foreign and internal forms of subjugation. In years past the PCC and the Nuclear Free and Independent Pacific worked very closely together, but for some reason the interaction is not as close these days. If we are to bring our greetings, we also bring along a plea that PCRC, because they deal with the struggle of people in the grassroots, would like to be more interactive and get interaction with PCC.

At the moment the concerns of the PCRC continue with the Nuclear Free and Independent Pacific, with the struggles for independence of French Polynesia, New Caledonia and West Papua. The Dé-Colonization Desk is also responsible for the concerns of the indigenous rights of the people of the Pacific. We have a De-militarization Desk, which looks at the very heavy militarization that is happening in the Pacific now. We have a Sustainable Development desk, a Library, an Environment Desk — these desks are responsible for researching into and analyze the issues in the Pacific and play an advocacy role. They sit, sometimes, in pretty hot seats to advocate for the Pacific. In becoming involved with them as the honorary Secretary to the Executive Board, I have realized that we are two organizations, serving the same people, yet our roles are different and there is a need for mutual partnership and walking hand-in-hand.

Madam Moderator, the PCC member churches can gain help from PCRC in terms of receiving the data, analysis of the issues of the region to help us as we do our mission for the Kingdom of God to be realized in the Pacific. At the same time, I am experiencing what the daughters and the children of the Pacific involved in the movement are missing. Most of them are church-goers, but some of them are not, so they are missing the theological reflection that needs to go with their work so they can be stronger in the movement. This is the role that I told the director that I would like to play more, and that PCC and the member churches contribute so that the theological reflection on the issues of the Pacific are, clarified to make PCRC much stronger. More than that, PCRC needs the blessing of the PCC, and PCRC needs the moral support of the Pacific churches. They are there struggling with grassroots on issues of justice, and I bring their greetings and their plea that we walk hand-in-hand as we try to bring God's justice in the region. I thank you for this participation and I thank the Director for enabling me to come here, otherwise I would not be here. Thank you very much.

John Doom (speaking in French)

I am very touched that the General Secretary of PCC has asked me to address the Assembly this afternoon. I am only a visitor to this Assembly, but it is with great pleasure that I am here amongst you from the beginning of this Assembly. But if I am here it is only because I belong to a church, the Evangelical Church of French Polynesia, and I would like to acknowledge the church's official delegates, the women, men, and youth who are here to day. I was in their shoes more than 30 years ago. In their names I am talking to you and I would like to greet you all, the members that are responsible for PCC today. I greet the Moderator, Vice Moderator, General Secretary, and Executive members. I greet you who are, for me, new faces here in the Assembly, and also the old ones including Bishop Bryce, Lorine Tevi, and Lopeti Taufu. I would like us to applaud them that are here amongst us. I also greet our partners that are here and have addressed this Assembly. We are still functioning and working thanks to them because they are our partners. Permit me to ask of you one thing today; don't call them donors, call them partners because it more clearly states their role. I would also like to greet our hosts, the General Secretary of the Cook Islands Christian Church and the members of that church who have accepted us, and are showing us great hospitality.

Perhaps you ask who is this guy with no more hair on his head? I retired in 2000 after 35 plus years working in PCC, and 11 years after initiating the Pacific Desk of WCC. I am happy that a real young one, a youth, is now at the Pacific Desk. Please put our hands together for Mr. Fei Tevi to encourage him to look after our member churches of the Pacific in the way that he should. I have been Secretary General of my church for 18 years, and am happy that Celine Hoiore is now the first women General Secretary in my church. This is new for the Pacific.

Since the beginning of PCC things have changed. It is important focus. I said that I am retired, but I am the coordinator of an organization supported by the churches and NGO ... Mururoa E Tautou. Mururoa is a name well-known to PCC members because your churches supported us in the 30-year fight against nuclear tests in French Polynesia. My people thank you for support. You may ask why create an association today. It is because our people are sick and PCC and you and all of us must take responsibility for the people around these nuclear testing sites who are sick today. It is not only the Tahitian people who are sick, but also thousands of French people who have worked there have now joined the organization. There are 6% who are in good health — the rest are sick people, affected. 34% have cancer. I will stop here, thank you for the support from the churches for this work against the nuclear testing.

PCC has been working for 41 years since the first meeting at Malua that brought the churches together. I recall that some of our forefathers of the churches said. "At least I can pray for Papua New Guinea." At that time I didn't know about PNG or Fiji, but after 100 years of evangelism in the Pacific we came together and are still together because

our forefathers, in their faith, said we should be together. PCC was officially founded 36 years ago at Lifou, and since then many things have changed. The national councils of churches have come into existence. The first fruit of PCC was PTC — PTC was what our forefathers, in their faith, wanted. Let us remember that we have an instrument in PCC and we have to support the work of PCC — it is our PCC. There are also other institutes that we have heard of, for example PCRC is a child of PCC, born out of the nuclear problems in the Pacific. We must also support the projects and programmes of that organization. There are ecumenical women's organization — I see around this table many people who are engaged in the ecumenical movement. We are fortunate to be the first region to include in our ecumenical movement the organization of CEPAC. We have been together since 1975 at the conference in Papua New Guinea Port Moresby. We are witnesses and it is up to you today, the youth, those who are responsible to carry on with this task.

Allow me to express some wishes:

1. I plead for the youth to be with your churches, not only in meetings like this but for the everyday work. Be at the disposal of your church and answer the call. Today we have one of our own, Rev. Dr. Faitala Talapusi who is teaching at the ecumenical level at Bossey Institute. Let yourself be called to go to the exterior, to serve us outside of the Pacific Ocean. Answer the call, try to serve our Pacific people here and beyond. Help our organizations in the Pacific with the issues that we have discussed here — discussion is one thing but tomorrow put it into practice!
- 2) We have heard about continuation of the Winds of Change research, to help the Pacific churches know where we are today. Accept the project of Dr. Manfred Ernst, and others who are here like Celine Tarihaa from Tahiti to come to your churches, countries. We have heard about Island of Hope. This is one thing that answers to the problems of globalisation of our world.
- 3) Finally, I ask each one of us to make our own effort to promote love — love for our people, love for our nation. That is the way to answer to the one that we are serving today, Jesus Christ, who has loved us more than anyone else, who has given us his life, who died on the cross for us today and for the world tomorrow.

COMMUNIQUÉ

FIVE HUNDRED FORMER EMPLOYEES OF MORUROA DEMAND JUSTICE AND THE TRUTH ON THE CONSEQUENCES OF FRENCH NUCLEAR TESTS

TAHITI JULY 20, 2002

The first general assembly of the Moruroa e Tatou Association at Arue (Tahiti) was attended by around five hundred former employees of Moruroa and Fangatuafoa's nuclear test sites. To underline the international nature of

their action, the leaders of Moruroa e Tatou invited several overseas speakers:

Mr Eiji Okumura, survivor of the bombing of Nagasaki and Mr Shoji Kihara and Toshiki Mashimo representing the Japanese GENSUIKIN (second generation victims of Hiroshima and Nagasaki) Association.

Mr Paul Ahpoi, Vice President of the Fiji Nuclear Veterans Association who participated in the British nuclear tests from 1957-58 on Christmas Island (now Kirisimasi of the Kiribati Republic)

Senator Lyn Allison, Australian parliamentarian supporting the Australian veterans, participants and Aboriginal victims of British nuclear tests in Australia in the 1950's and President of the *Paris International Nuclear Test Network*

Dr Al Rowland of the Massey University, New Zealand who is steering the radiobiological study of New Zealand veterans who participated in the British tests in Australia and Christmas Island.

Dr Jean-Louis Valatx, President of the French association of nuclear test veterans and researcher at INSERM (national institute for health and medical research)

Pastor Jean-Arnold de Clermont, President of the French Protestant Federation who came to Tahiti to support the Evangelic Church of French Polynesia in their work with former employees of Moruroa.

Mr Bruno Barrillot, Director of CDRPC (resource and peace and conflict resolution centre, Paris) and author of several works on the consequences of the French nuclear tests

President of the Moruroa e Tatou Association, Mr Roland Oldham outlined the campaign priorities for the coming months as:

- Gaining the support of the French National Assembly in the next legislative sitting for the Greens' private member's bill, tabled on 2 July 2002
- Urgent medical follow-up for former nuclear test employees, veterans and their descendants as well as people living close to nuclear sites.
- Dialogue and coordination between nuclear victims' associations in Polynesia and Algeria and with members of the Paris International Nuclear Test Network

Several specific demands were also expressed during the general assembly:

- The archives must be opened on the French tests in the Algerian Sahara and in Polynesia so victims can learn the truth about their exposure instead of having to rely on "official" reports that rely on data selected by military authorities
- The testimonies of employees and other victims of the tests must be heard and taken into account to produce a balanced account of 36 years of nuclear tests
- The work of nuclear test associations must be recognised and supported by governments in France, French Polynesia and Algeria

- The intimidation of members of the Moruroa e Tatou Association, including the President, several members of the organising group and those speaking out on the current injustice, must be stopped.

Whilst we are reminded by our overseas speakers that no country can claim to have treated its nuclear test victims fairly, France lags well behind others and should now:

- Adopt the law of presumption linking nuclear test exposure to cancer and other illnesses experienced by former employees, veterans and populations close to nuclear test sites.
- Fund a study of radiation exposure similar to the radiobiological blood tests being conducted in New Zealand
- Implement a program of medical/social team visits to remote populations around test sites
- Provide access to pensions for former employees and veterans at the tests and compensation for widows and descendants.

All these measures should come about through a framework of dialogue between authorities in France and in Polynesia and with representatives of the associations. A specific, appropriately funded, tripartite authority should be created to facilitate this work.

Former employees of Moruroa expressed their appreciation to the guests who came from Australia, New Zealand, Fiji, Japan and France. "Today, we have finally been listened to and recognised by experts who have come from the four corners of the planet. It is important encouragement and support in our fight to have our rights recognised," concluded Roland Oldham, President of Moruroa e Tatou.

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COMMUNIQUÉ

Papeete, July 2nd 2002

On July 2nd 1966, France conducted its first nuclear test on the Moruroa atoll, an atmospheric test that was to be followed by another 45 as well as by 147 underground tests in the atolls of Moruroa and Fangataufa. July 2nd 2002 is the 36th anniversary of that sad event.

The association Moruroa e Tatou was founded on July 4th 2001. To this day, it has over 1000 members, all of whom are former test workers in Moruroa and Fangataufa. On the occasion of this anniversary, the association would like to remind that all former test workers have suffered serious prejudice as a consequence of their working on the test sites: a number of them have died prematurely and a larger

number still suffer serious health problems, cancers and other illnesses. Moruroa e tatou also want to draw the attention of the authorities responsible on the hygienic risks the populations of Polynesia were exposed to, and particularly the inhabitants of the islands and atolls located in the vicinity of the former test sites.

Since July 2001, the Polynesian former test workers are no longer isolated, as the Association of the Veterans of the Nuclear Test has been founded in France. This association has now over 700 members, all French former workers - both civilians and from the army - in the Sahara and in Polynesia. An investigation on their health has revealed that 85% of them have health problems. 32% of them have cancer, although the average incidence of cancer in France is no higher than 17%. These data corroborate those already known for the members of Moruroa e tatou.

On July 20th, the Association Moruroa e tatou will hold its first general assembly at the Youth House of the Arue parish. Many foreign guests will be there, experts in the follow up on the consequences of the nuclear tests on health, like: Professor Al Rowland, University of Massey, New Zealand; Doctor Jean/Louis Valatx, a researcher at INSERM, France; Mrs Lyn Allison, a Senator in Australia;

Mr. Bruno Barrillot, researcher and Director of the Centre of Documentation and Research on Peace and Conflicts in Lyon; Mr. Paul Ahpoi, Fijian veteran and Vice-President of the Fiji Nuclear Test Veterans Association; a Japanese delegation representing the Associations of victims of Hiroshima and Nagasaki; Pastor Jean-Arnold from Clermont, and the President of the French Protestant Federation.

On August 5th, the eve of the commemoration of the bombing in Hiroshima in 1945, a large conference will be held in Hiroshima about the consequences of the French nuclear tests. Three delegates of the Association Moruroa et Tatou, together with delegates of the French and the Algerian associations will bear testimony of their experience as test site workers and will make an appeal to the leaders of nuclear powers. Together they will appeal to the heads of states for them to give up definitively their nuclear arsenal and to accept accountability towards all those workers, the military and the civil population - whom they deliberately exposed to bombing and nuclear fallout.

For further information, please contact John DOOM on email: moruroaetatou@mail.pf

APPENDIX III:

Report on the Restructuring of the Pacific Conference of Churches

The need for a review of the structure and effectiveness of the Pacific Conference of Churches was identified as far back as 1992. Confronted with ongoing problems particularly in the area of failure to establish effective and efficient program and financial management systems, escalating administrative costs and projected decrease in income, the PCC Executive meeting in Port Moresby September 1996 resolved that:

1. Secretariat and members of working committee in Fiji to act immediately to coordinate a professional group in Fiji with assistance with the Pacific Desk to invite someone on ecumenical level (Asia/Pacific) to be involved in the restructuring process.
2. That the Secretariat should forward immediately an application to PERG (WCC Pacific Ecumenical Regional Group) for monetary support of this PCC Restructuring processes.
3. That a proposal on PCC Restructuring be made ready for the coming PCC Assembly.
4. That restructuring process should consider the financial constraints situation, the unit and flexibility of the Secretariat, the networking process with the NCCs and member churches as well as accountability with our donor partners.
5. That the draft Constitution should take account of the restructuring process.

PERG responded by asking the WCC Pacific Desk Executive Secretary to follow up and discuss the request with PCC's donor partners and negotiate funding. As a result the PCC Executive submitted a proposal to the PCC General Assembly in March 1997 recommending that the review should commence as soon as possible. The Assembly responded with the following resolutions:

- That a review of the structure of the PCC be conducted as soon as possible. We further recommend for the consideration for this Assembly the following terms of reference and review process (Res. 83).
- To review the effectiveness of PCC programmes in meeting their stated objectives and the priority needs and issues identified by PCC's Constituency (Res. 85).
- To document any needs identified by the PCC's constituency which are not currently being addressed and to recommend possible strategies to address these needs (Res. 86).
- To recommend a process by which the PCC might develop, document and review its policies and programme strategies (Res. 87).
- To review the current structure, formal accountability and decision making process of the PCC and strategies for consultation with its constituency and to recommend options for great effectiveness (Res. 88).
- To review the financial management policies and practices of the PCC and their effectiveness in supporting programme activities (Res. 89).
- To review the current systems for all PCC staff appointments, terms of appointment, support and performance monitoring and appraisal (Res. 90).
- Review the processes for Round Table meetings between the PCC and its partners and make recommendations for their greater effectiveness to meet the needs of all parties (Res. 92).
- Review the current system of funds transfer to the PCC by Round Table Partners (Res. 93).
- Review the PCC's performance in meeting the reporting needs of its Round Table Partners and, where appropriate, make recommendations to improve its capacity (Res. 94).
- A Review Task Group of 8 persons to be appointed by the new PCC Standing Committee to include the PCC General Secretary, President or Vice President, 1 Member Church Leader, 1 Representative of National Council of Churches, and 4 lay leaders (2 members to be women and 2 youth). The role of this group will be to have direction and oversight of review process, appointment of ecumenical consultants, and reporting with recommendations to the PCC Standing Committee and the PCC Round Table members (Res. 96).
- The ecumenical consultants will be responsible for implementing the objectives of the review using consultative and

participatory processes, and producing documentation for consideration by the Review Task Group (Res. 97).

- It is recommended that the consultant review team should comprise of the following:
 1. One person nominated by the Pacific Conference of Churches;
 2. One person nominated by the Round Table Partners;
 3. One consultant with relevant expertise in financial organisational management (Res. 98).
- It is envisaged that it will be necessary for the consultant review team to undertake field visits to consult with leaders in member churches and ecumenical councils. These visits will endeavour to be representative of the four components of the PCC constituency — Polynesia, Melanesia, Micronesia and French-speaking territories (Res. 99).
- As agreed at the last meeting of the Round Table Partners, the cost of this review will be a charge against the PCC Round Table Budget (Res. 100)).

Due to holiday leave and other commitments of the PCC General Secretary, it was not possible for the Review Team to commence until June 30, 1997. Up until that time there had been no meeting of the PCC Executive or Standing Committees to appoint a PCC Review Task Group of 8 persons and nominate to the Review Team. Anxious that the review process should be structurally linked to the ongoing work of the PCC, the external review team members therefore made themselves accountable to the PCC Standing Committee.

An interim Standing Committee met on 23.7.97 and appointed the PCC Moderator, Pastor Reuben Magekon as their nominee. The Donor Partners nominated Mrs Sandra Blamey from the NCAA and Rev Rexvalor Reyes from the Philippines as consultants. The review process benefited greatly from the involvement of the PCC Moderator, Pastor Rueben Magekon and the Vice Moderator, Mrs Fuiva Kavaliku.

Before the Review Task Team started, Term of Reference was developed with clear mandate and objectives of the Review.

TERM OF REFERENCE

Joint Review of the Pacific Conference of Churches — Structure and Programs.

The following resolutions of the 7th Assembly of the Pacific Conference of Churches March 1997 set the term of reference for a review to be carried out as soon as possible:

AIM: To assist the Pacific Conference of Churches (PCC) in carrying out its ecumenical witness and mission:

- To encourage and promote the spirit of ecumenism among the churches in the Pacific.
- To encourage and support member churches to seek the guidance of the Holy Spirit in studying and working towards the full visible unity of the one undivided church.
- To help members evaluate their work in mission and to help them co-ordinate, organise and plan together so that wherever possible their personnel, finance and material resources can be more effectively utilized in joint action for mission.
- To encourage and promote among members a greater awareness for justice, peace, integrity of creation and human development among the people and nations of the Pacific region and the world.
- To facilitate mutual consultation on issues affecting church relationships and other issues of common concern among the members.
- To encourage and promote active participation by members in the wider ecumenical movement.
- To be a means whereby the churches of the Pacific can help each other, and help churches and other organisations in other parts of the world in times of natural disaster and special need, or to secure help from the churches in other parts of the world in times of similar natural disaster or need.
- To encourage and promote programs and disseminate information for the preaching and spreading of the Word of God.
- To undertake such co-operative activities and programs on behalf of members as the Assembly may from time to time approve.
- To encourage and promote inter-faith dialogue.

REVIEW OBJECTIVES

1. Programme Effectiveness

- 1.1 To review the effectiveness of PCC programs in meeting their stated objectives and the priority needs and issues identified by PCC's constituency.
- 1.2 To document any needs identified by the PCC's constituency which are not currently being addressed and to recommend possible strategies to address these needs.
- 1.3 To recommend a process by which the PCC might develop, document and review its policies and the program strategies.

2. Decision Making, Program Management and Staffing.

- 2.1 To review the current structure, formal accountability and decision-making processes of the PCC and the strategies for consultation with its constituency, and to recommend options for greater effectiveness.
 - * Review General Assembly membership and processes. Concerns have been expressed that the number of delegates to the Assembly is too large and the cost too great. There should be no limitation on the number of delegates each member church or NCC sends to an Assembly. What is important is that there must be clear rules on speaking and voting rights. On the basis of equality, each member church or NCC should be given ONE VOTE. A further suggestion has been made that only one person is designated spokesperson and only this person has speaking rights.
 - * Further review of the PCC Constitution once restructuring decisions are made. The Review recommends that a further review of the Constitution be made once a decision about the restructure and direction has been decided. The advice of a Constitutional Lawyer is needed since the current Constitution appears more like a patchwork than a seamless garment.
 - * Enhanced role for the Executive Committee. Guidelines for the Executive Council would need to be developed covering such areas as the following in order to ensure good working relationships between the PCC governance structure and staff:
 - * Policy development (between Assemblies);
 - * Partnership negotiation and relationships with other bodies;
 - * Fundraising from PCC's membership and other sources;
 - * Oversight of the regular development of strategic plans and the monitoring and evaluation of program activities;
 - * Financial management and budget control
 - * Ensuring accountability responsibilities to members, funding partners and other agencies are met;
 - * Appointment of Executive staff;
 - * Pastoral care, support and professional development for all PCC staff;
 - * Establishment of a Finance and General Business committee (replacing the Standing Committee). This committee would be responsible for overseeing program implementation, control of finances, and managing resources, e.g., staff and real estate. The committee would replace the present Standing Committee;
 - * Personnel Policy development.
- 2.2 To review the financial management policies and practices of the PCC and their effectiveness in supporting program activities.
- 2.3 To review the current systems for all PCC staff appointments, term of appointment, support and performance monitoring and appraisal.
- 2.4 To undertake an analysis of training needs for PCC staff and identify relevant opportunities.

3. Round Table, Partnership and Accountability Issues

- 3.1 Review the processes for Round Table Meeting between the PCC and its partners and make recommendations for greater effectiveness to meet the needs of all parties.
- 3.2 Review the current system of funds transfer by Round Table Partners.
- 3.3 Review the PCC's performance in meeting the reporting needs of its round Table partners and, where appropriate, make recommendations to improve its capacity.

4. Relationship and Alliance Building with other Regional Bodies

- 4.1 To identify ways in which the PCC might work more collaboratively with other organisations sharing its objectives within the region.

REVIEW PROCESS

The joint review of the structure and programmes of the PCC threefold:

- i) To review the relations with the member churches, the NCC's, the General Assembly, the Committees and the Secretariat;
 - ii) To review the administration, i.e., the Secretariat, its relation with its members and its accountability to the partners agencies;
 - iii) To review how, through its programmes, the PCC responded to the needs of its members.
- A. General Assembly to Review PCC — March 1997
- B. Appointment of Consultants and confirmation of Term of Reference (TOR)
- C. Strategic Planning Workshop with all the staff in July 1997. Individual interview with staff and PCC Standing Committee.
- D. First progress report presented to the Standing Committee in July 1997 and sent to the partners.
- E. Field visits to Melanesia in August 1997 produced second Review progress report and distributed to Committee members and partners.
- F. Field visits to Polynesia and Micronesia in November 1997, produced third progress report and distributed.
- The visit of the Review Team provided opportunities for the perspectives and insights of a sub-regional group of PCC members to air. The samples covered large, medium and small churches, national councils of churches, para-church groups and non-governmental organisations. Dialogue and discussions were made with heads of churches, church leaders in middle management, lay leaders (particularly women and youth), and staff of NCCs.
- G. November 27–December 5, 1997: Strategic Planning Workshop for Ecumenical Facilitators. The invitations were extended to the General Secretaries of all National Councils of Churches, representatives of the Francophone churches, and the other regional organisations sharing similar concerns to the PCC.
- The meeting synthesized data from the field visits and two strategic planning workshops and prepared a draft Operational Plan, Structure and new Modality. Presented to the Standing Committee of December 5, 1997.
- H. December 5, 1997, the Standing Committee received and endorsed the draft report for recommendation to the Executive.
- I. Mid December, PCC Secretariat distributed draft report to the Executive members, Standing Committee members, member Churches and National Councils of Churches.
- J. Mid-January 1998, final report distributed to the Executive members as well as the Standing Committee members.
- K. The final report received and endorsed by the Executive, 28–29 January 1998.
- L. Executive Committee endorsed the Change Management Team for the immediate implementation of the review recommendations.

DISCOVERING FACTORS

1. Weakening of ecumenical relationships within the region and commitment by the churches to sustain their own ecumenical movements.
2. Significant diminishment of financial reserves, though the PCC remains asset rich through its property holdings.
3. Lack of proper financial systems and control systems.
4. Failure to meet accountability requirements for effective program delivery, especially the development of integrated program planning.
5. Poor staff morale, failure to develop the spirit of teamwork and cooperation amongst Secretariat staff and ineffective; future program strategies can be based. Other processes for baseline data will need to be established by accessing or initiating research.
6. Strong need for strengthening Ecumenical Relations and Christian Unity.
7. Churches felt that the PCC should focus on:
 - * Adopting a primary role as coordinator, facilitator and enabler rather than as an implementer of programs;
 - * Develop more effective strategies for working collaboratively with National Councils of Churches and member

- churches in order to support the ministry of the local congregations;
- * Aim for sustainability and ownership, i.e. that is to have the PCC owned and supported by its membership without such heavy dependency on external funding;
- * Establish working relationship with other regional bodies with similar aims and work collaboratively wherever possible in order to avoid duplication of effort.

KEY FOCUS AREAS RECOMMENDED

The Executive Committee endorsed the following as guidelines and framework for program development showing the implementation, monitoring and evaluation.

1. Ecumenical Renewal — to promote the formation of ecumenical values and practice and strengthen relationships between the churches of the region.
2. Justice, Peace Building and Integrated Human Development — to mobilize the Pacific churches to address issues of justice, peace building and integrated human development locally, nationally and internationally.
3. Christian Stewardship, — to pursue the practice of Christian stewardship, self-reliance sustainability and to foster the sharing of resources amongst the churches locally, nationally and throughout the region.
4. Capacity building for ecumenical leadership development — men, women, youth, clergy and lay people.
5. Developing Organisational Competency — To be a competent, accountable, transparent and credible ecumenical organisation at all levels — PCC Assembly as the governing body, Executive and Sub-Committees, PCC Ecumenical Animator Team, NCCs and member churches.

RECOMMENDATIONS ENDORSED BY THE EXECUTIVE COMMITTEE IN RESPONSE TO THE REVIEW REPORT.

1. In refocusing PCC, the functions and roles of the Secretariat has changed from that of program implementation to facilitating and promoting the ecumenical efforts at national level (i.e. NCC and member Churches). As such the review report has proposed a smaller and flatter staff team.
 - To address the above needs, the Executive endorsed that the total Secretariat staff is:
 - General Secretary who would also be the Team Leader for Ecumenical Team;
 - Finance and Administrative Officer;
 - Three Ecumenical Animators, each responsible for promoting ecumenism throughout the region and each specifically to develop linkages with the geographical grouping of PCC's membership to support the work of formation of Ecumenical values and practices by NCCs and member churches;
 - Secretary Cashier;
 - Maintenance/Local Liaison Officer.
2. Ongoing access to consultancy support and orientation and skills training for PCC staff and General Secretary of NCCs was highlighted in the review report and a need. If Pcc is to achieve its goal, then technical support is necessary together with upgrading of skills and knowledge of PCC staff.

The Executive approved that financial resources are allocated/ accessed for ongoing consultancy support and orientation and skills training for PCC staff. That the General Secretary/ Acting General Secretary and Change Management Team develop training plan for structured skills training for General Secretaries of NCCs.
3. In view of the concern raised about escalating costs of the General Assembly and the need to streamline its processes, PCC need more work to be done on the following:
 - There should be no limitation on the number of delegates each member Church or NCC send to the Assembly;
 - Each member Church or NC shall pay for all expenses of its own delegations;
 - Speaking and voting rights must be made clear;
 - Each member church or NCC shall have one vote only;
 - With the appointment of the General Secretary there shall be a 51% majority of its primary votes or distributed preferences;
 - More work needs to be done on the idea of extending PCC membership to interest groups.
4. In view of the need to review the Constitution as identified on the review report, the Executive endorsed that PCC seek the services of a Constitutional lawyer to examine and make recommendations on the review of the PCC Constitution.
5. In order to facilitate dynamism in decision-making and counter reservations regarding the Fiji-dominated Standing Committee, the Executive endorsed that Standing Committee be replaced by the Finance and General Business

Committee and members comprise of the following:

- Moderator;
 - Deputy Moderator;
 - CEPAC representative;
 - One Suva-based member church;
 - One large member church representative;
 - One medium member church representative;
 - One small member church representative;
 - One representative for each NCC/ Youth/ Women;
 - The Principal of the Pacific Theological College.
6. The need to review and reformulate policies and procedures for personnel recruitment, selection, hiring, termination, training and professional development is recognized. The Executive endorsed that the General Secretary/ Acting General Secretary with the Change Management Team review; reformulate personnel policies, consider the adoption of a people-oriented management skill approach as defined in the review report.
7. In order to provide PCC management with timely and reliable financial information and to ensure internal controls for safeguarding the organisation's resources, the Executive endorsed the proposed accounting and financial policies set up by the financial consult be the accounting and financial policies for PCC.
8. As a regional ecumenical co-ordination organisation, the Executive endorsed that the PCC encourage/ avail of regular meetings with other regional bodies and collaborative action is explored with other agencies identified in the review report.
9. In view of the new modality which has emanated from the review process for restructuring and re-focusing PCC, and thus the different functions and methodologies, the review report has recommended that all staff, with the exception of the Administrative Assistance and Maintenance/ Liaison Officer be made redundant. The retention of these two staff is because their current functions continue in the new modality. All new positions are to be advertised and outgoing staff may apply should they wish to.

The executive endorsed the following:

- The retention of the Administrative Assistant and the Maintenance Liaison staff;
 - The payment of three months salary plus furlough and maternity leave due;
 - The termination of staff is to be effective on the 31st January 1998;
 - That the redundancy package be paid no later than 13th February 1998.
10. In view of the restructuring and refocusing of PCC, the Executive Committee endorsed the appointment of the Search Committee who will be responsible for interviewing candidates and make recommendations to the Executive Committee for appointment.
- Deputy Moderator;
 - 1 member of the Executive Committee
 - 1 member of the Finance and General Business Committee
 - A person with management and organisational skills and experience.
11. The Executive Committee endorsed the Finance and General Business Committee to appoint the Ecumenical Animators subject to confirmation of the Executive Committee. This will enable the animators to come on board by July 1998.
12. The Executive endorsed that the current members of the PCC Executive Committee remain the same and not be rotated.

The members are as follows:

- PCC Moderator
- Deputy Moderator
- 2 representing larger churches (Free Wesleyan Church Tonga/ United Church Solomon Islands);
- 2 representing medium churches (Anglican Diocese of Polynesia/ Cook Is. Christian Church);
- 2 representing small churches (Congregational Church Nauru/ Church of Christ in Vanuatu);
- 2 NCCs (Samoa Council of Churches/ PNG Council of Churches)
- 2 Member church at Large (Evangelical Church Tahiti/ CEPAC),

- 1 Women (Ekalesia Niue then later Kiribati Protestant Church);
 - 1 Youth (FWC Tonga then later American Samoa Council of Churches)
 - Executive Secretary Pacific Desk, WCC;
 - Principal, PTC;
 - PCC General Secretary.
13. Due to the absence of a proper financial system to be used, the Executive endorsed the financial policies prepared by the Finance Consultant as part of the review report.

The Executive implemented the above recommendations accordingly. However, due to the resignation of the General Secretary at the end of 1997, the Executive Committee appointed the Secretary for Women as Acting General Secretary.

The redundancy was effectively implemented in March/April 1998. The Acting General Secretary was left with the assistance of the Change Management Team to complete implementing the decisions of the Executive.

The Acting General Secretary with the assistance of the Pacific Desk continued with updating our overseas partners with the new development of the Review process. The partners were so helpful in supporting PCC's urgent request regarding the implementation of the redundancies for the staff.

The Executive also confirmed the Pricewaterhouse Coopers as the PCC auditor. The auditor started with the accounts of 1997 (refer to the Finance report). Howard's and Associates were also confirmed to serve as the PCC lawyer to review the Constitution and the By-laws.

In October 1998 the Executive confirmed Rev Palu to the position of the General Secretary of the Pacific Conference of Churches.

All the new staff were on board early in 1999, presented their action plan to the meeting of the Executive in March 1999, and were supported by the Round Table meeting in May 1999. Since then the staff started implementing the activities according to the plan endorsed by the Executive, (separate report from PCC office on this matter).

In 2000/2001 the Executive endorsed the Reviewed Constitution as well as the By-Laws/Personnel Policies. Both of these documents were distributed to member churches and the national councils of churches in 2000/2001.

The Executive Committee received the resignation of the Moderator, Pastor Reuben Magekon due to health problems in 2000. The committee then endorsed Mrs. Fuiva Kavaliku as the PCC Moderator and Bishop Philemon Riti as the Deputy Moderator.

Most of the details of the review development will be highlighted from the rest of the reports from the PCC office.

APPENDIX IV

Moderator's Report

1. INTRODUCTION

It is my privilege and honour as Moderator and Chairperson of your Executive Committee, to welcome all of you to the 8th General Assembly. Thank you for generously allowing me to present my Report on our work in and for our Father in Heaven. I am sure that you will join me in giving Him praise and thanksgiving for his grace, love, mercy and blessing which gave us life, guided us in our different canoes through the challenges of the last five years, and brought us together today in the Cook Islands.

The General Secretary will present a detailed report on our work since the 7th General Assembly in Papeete. My report will therefore be general and cover a few issues which, I believe, are critical to our journey in Christ. However, before I begin I would like to thank Pastor Rueben Magekon of Vanuatu, the Moderator we elected in Papeete, for the great work he undertook on our behalf. Unfortunately, because of ill health, he had to retire in October 2000 and by default, as your Deputy Moderator I was given the task of carrying out the duties of Moderator. On your behalf I want to record our sincere thanks for his services, guidance and prayers and to wish him well and God's blessings.

I sincerely hope he will agree that this report, on his and my behalf, reflects the work he led and in which I followed. As a woman and a lay preacher, I found the task very daunting. The guidance provided by the members of the Executive Committee, the General Secretary and Secretariat and your assistance and prayers ensured that I was carried along the path of Christ by the current of the Holy Spirit. In all humility I know that if anything of value was accomplished it was through me and my colleagues but they were ultimately an expression of His will being done. I wish to thank the members of your Executive Committee, the Secretariat, and all of you for your patience, understanding and prayers.

2. AFFIRMING GOD HOPE OF *Fenua*

Our specific objective since the 7th General Assembly was, as laid down by the Assembly, "Affirming God Hope of the *Fenua*." The tasks undertaken under the vision and objectives of the PCC were carried out under that theme focus. As was obvious in the discussions of that theme in the 7th Assembly, there were many interpretations and meanings given. What was obvious, however, was that all

these many and varied meanings and interpretations had, at their core two *feruas*: know thyself and know thy God, and that the two are not separate. People have life and living in their *ferua* but all their *feruas* are in God's *ferua*. Without our *ferua* we have no canoe to sail: without God's *ferua* we are lost in the vast ocean of life. Without both *feruas* there was and is no meaning to *ferua*. Our tasks, programmes and activities were aimed at achieving the PCC's mission and objective through knowing ourselves and knowing and affirming God — Affirming God Hope of the *Fenua*. It was a logical follow-up to "Born into Living Hope — Proclaiming a Living Hope" the theme of the 6th General Assembly. We are born into living hope and that living hope was affirming God in our life and living.

3. RESTRUCTURING OF PCC

Members of the Assembly are kindly referred to my report on the Review of the PCC organisation. (See Appendix I) The details of the restructuring exercise are covered in the General Secretary's Report. It is to be noted, of course, that the structured changes were approved when Pastor Magekon was Moderator and implemented when I took over. I wish to record my sincere appreciation for his leadership.

4. ECUMENICAL COOPERATION AND DEVELOPMENT

I refer you to my report to the Executive Committee on this issue (Appendix I). In many ways I believe that we could achieve much more if we accept diversity in unity — that it is our unity in Christ that should allow us to be proud of our differences, so our differences are not stumbling blocks but expressions of the richness of God's gifts in our unity. Members of the Assembly will find more details on this topic in the General Secretary's Report and the WCC Pacific Desk report.

I would like to believe that what we do in PCC is in the true spirit of ecumenism. Like many other issues and challenges that we face in PCC, ecumenism often seems more real in rhetoric than in actuality. Moreover, we have to be careful that what we do is in and for Christ rather than an agenda of humanism riding on the aura of Christ-ianity. Life for us must be both and not one or the other and, in spite of the sufferings and our feelings of compassion, we in the PCC must always approach through Christ. We should be more admiring of them for their good deeds.

5. JUSTICE, PEACE AND INTEGRITY OF CREATION

Many programmes under this objective were undertaken between 1999 and 2001. Others were carried out in 2002 during the months before the meeting of this Assembly and more will be undertaken during the rest of 2002. In general there has been much greater emphasis on this topic than before and I believe they were successful in achieving their objectives in pursuit of one of the PCC major goals. The General Secretary's Report covers these programmes in detail.

I would like, however, just to add a few words on this issue. The Pacific world needs changes in attitudes and especially in relation to justice. Corruption is increasing in ever-growing magnitude. Poverty is statistically proven to be growing in our part of the world. The issues of gender, migrant, ethnicity etc and sustainable development and living are factors of justice. The PCC as an ecumenical movement of churches and peoples in and of Christ must take a leadership role in this and we are trying our best.

The question that we should address is whether seminars and workshops are sufficient or should we continue to search for new ways of approaching and influencing the socio-political environment? Perhaps we should also try and see whether our lives and leadership in our work in and for Christ reflects Christian stewardship and justice. We must continue to look and work for ways and means of achieving justice peace and the integrity of creation (see appendix 3).

6. CHRISTIAN STEWARDSHIP

a) Programmes

During the period 1997–2001 only a few projects were undertaken in this area as the PCC Executive and Secretariat were more concerned with the Review and restructuring, putting its house in order and adopting the findings of the Review. However many activities, especially on the national level were undertaken from 2001 to the present. The General Secretary's Report provides the in-depth findings and activities.

b. Excellence and Good Governance

We are, through PCC and our churches, working in and for Christ. It is therefore befitting that whatever we offer and whatever we do, whether large or small, must achieve and reflect excellence. I am fully aware that I am stating the obvious but I believe that we should always be reminded of that fact. PCC and this Assembly, where unity in Christ is reflected in the richness of our diversity, reflect on the perception of Christ by us as well as by our brothers and sisters not yet with us. Our diversity is a gift of God and the flowering of that diversity, like the rainbow, can only be experienced in shining of the unity of light, the unity in Christ. If the light that shines from the PCC for the Assembly is not unity can we expect the flowering of diversity to reflect the unity in Christ? If excellence is not our habit could we expect to help Christ in convincing

others? Excellence in our work is the result of our learning and following Christ. Excellence is also a reflection of our diversity in unity. Excellence is needed for us to succeed but excellence is also needed even when we fail to turn the other cheek and to love our enemies.

In the 21st Century Pacific excellence in our everyday life and the way we do things is said to be that of good governance and its reflection through transparency and accountability. As believers in Christ we should provide the prime example of good governance. Like excellence, it will not need real financial input for it is a sign of the workings in the way of Christ and Christian stewardship.

The PCC Executive and Secretariat is committed to this goal. Our churches should also try and achieve this goal. Good governance is not just a matter of accounting but a way of living. In today's Pacific, filled with crisis, challenges and the excitement of self fulfilment; full of freedom from rather than to be with neighbours and friends, excellence and good governance is a much needed phenomenon for us all but especially for leaders whether at home, in the village, in the nation, in the churches and those in Christ.

Is it too much of a dream that if we achieve excellence and good governance, others may follow? Is it too much to believe that in our following Christ those in leadership role may follow? And if we show unity in Christ in the richness of our diversity is it too much to hope that Peace may really begin?

7. THE GENDER ISSUE

(a) Rights of Choice and Being

The General Secretary's Report covers in more detail the issues in relation to the gender issue. My concern in this short section is to comment on one aspect of this issue. The first one is in relation to human rights and equality. For most of the Pacific countries gender equality is nationally accepted but the practice of it in human rights terms is still more in rhetoric than in actuality. Even in our Christian churches the same phenomenon appears and yet it should not be the case – with all the pathways of our Lord.

Perhaps the problem is because of a misunderstanding on both sides of what the issue should be. If it is accepted that man and woman are equal are we arguing that a woman can be a husband and the man a wife. I would suggest we should look at the gender issue from a different perspective.

To me the gender issue is one of complementarity of relationships between two human beings who are equal but not the same. Fundamental to that is the issue of freedom of choice. It is not that women want to be men nor be dominant, but be treated as equals and given the freedom of choice within the environment that we are not the same.

The freedom of choice for either sex is at this stage conditional because customs and norms of behavior take time to change. As such we all make decisions about our lives, and our views of life based on our upbringing and learning. Often times we fret because there are still few women in the clergy and hardly any man in the society of

nuns and we tend to forget that the numbers may reflect the choices made by women and men in spite of equality.

And if we take affirmative to the extreme action what is the difference between such actions and indoctrination. I would prefer a role of influence and lead rather than dominate and indoctrinate. Such a view means that the direction of change may be slower than what some, perhaps many, think best but to me that approach has a better chance of success and long lasting for it is not just a matter of the mind but also of the spirit.

In advocating this approach I would like it fully understood that the gender issue is a serious one and not just for women. The PCC and all Christians must accept that men and women are both human beings who are equal but not the same. As such there are areas where they are the same and areas where they are complimentary. It is the equality of being and of choice that is the core the gender issue.

The news expressed in this Report are given more in the form of questions regarding the approaches that PCC and Christians should consider regarding the gender issue. I hope I have made it quite clear, however, that the gender issue is one that must be resolved. It is not healthy for Christians, the community or the nation to have two classes of human beings based on need, race, ethnicity, cultural groupings etc. The problem is further compounded by our not resolving the gender issue. The approach that I have raised is only one of many but I believe it is one that is at the core of the issue and should be a basis of any approach towards resolving it – that both women and men should accept that they are equal but not the same (a matter of nature) and the right of choice for both are God given. It may be a more solid beginning in creating a foundation of trust based on justice, peace and the integrity of creation.

I became fully aware of this situation when I was elected Moderator – a woman and a member of the laity and not of the cloth. At times I was made to feel as a protected member of the fair sex and at times I was not talking with them but I was talked to – all unintentionally. Much of the time, however, and especially after the first year, I was able to have dialogue with our men folks. One interesting experience that I had as Moderator of PCC was the fact that I was given some recognition in Melanesian countries but almost a non existent official in the Polynesian countries even in my own country.

To be fair perhaps the issues were not aspects of the gender issue but were matters of status – member of the cloth, high birth and/or good academic qualifications.

This is not an exercise but a fact of life. Confrontation and affirmative action that may lead to conflict and violence, no matter how worthy the goal, should not be accepted as the Christian way of achieving quality of life and living. Nonetheless it happens and we should try and find a positive and peaceful approach to achieve in actuality the basis of gender equality.

Perhaps we are all equal but others are more so. As stated much can be achieved in issue through patience and understanding. The PCC and the followers of Christ should

take a leading role but we must also be aware that in-depth changes do take time to manifest themselves.

For the men, who often misunderstand the situation, and either become "over protective" or violent, the issue is not that women wants to be men but, as is their right and also men's right, to be equal but not the same. At the home it is this relationship that makes husband and wife one under God's Blessings. It is this complementarity that strengthens the marriage and the family and it is this freedom of choice that often gives violence because of views of ownership and partnership. It is not competition but complementarity based on equality and freedom of choice.

Perhaps we should re-examine the various basis of our approach to the gender issue to achieve a deeper understanding of the integrity of God's creation for the benefit of all.

b) HIV/AIDS and Morality

The Pacific, as part of the global society, is suffering from many fatal and seemingly incurable diseases. Much of these are basically physical in nature and physical in solution. But a great number, for example HIV/AIDS are also issues of attitudes. The world is now calling for funding to provide protective means to lessen the transference or possible incidences of these diseases. In essence the attitude is that human beings as they are, will do what they'd, i.e., participate in sexual partnerships usually through mutual agreement but in many other cases, through force.

We must accept that a physical solution to minimize possible HIV/AIDS transference etc. is a necessity. Because of the magnitude of the problem the world's responsibility for these measures cannot be questioned. But there are also other approaches that could be taken. One of these is the moral approach and while it will not eradicate the disease, it will, I believe, help to reduce the incidences HIV/AIDS.

We are being continued that sexual morality is a thing of the past. We are also being slowly converted to accept it as a living part of normal life. Indeed we are being indoctrinated to accept this lifestyle and we should therefore concentrate on physical needs of protection from HIV/AIDS, unwanted pregnancies etc. Hardly is there any drive for sexual moral behaviour amid the concern for safe sex to avoid HIV/AIDS or unwanted pregnancies!

As Christians we should and must approve the protection of human beings through protective measures. But as Christians we should also be driving for "safe sex" through moral behaviour, the stability of morality through the spirit of the Holy Ghost. Surely as Christians we can contribute to reduce HIV/AIDS, unwanted pregnancies, rape etc. through gentle yet vigorous living based on Christian principles? Surely the gender issues, justice, rights etc are not just matters of freedom from but also freedom to be responsible Christian human beings. Perhaps I am too old fashioned but I am not being prudish. As a mother, a Christian (hopefully) and a Moderator I have often wondered where the Christians are when I visit peoples and places and see, hear and feel the forces at work in relation to these problems.

Are we in PCC a force based on relevance to the times? Or are we in PCC a force based on relevance to support the outstanding work of individuals, organizations, governments etc in the health and social sphere, but at the same time getting our own drive moving in the spiritual and moral life of people. Surely the two are meaningful, each to its own? Surely Christian moral principles cannot be questioned. If so why and where and how have we failed?

Is it possible for Christians and PCC to hear the voice of the unheard? We should be deeply grateful for all the protective and creative work that is being done and we pray that it will continue and become successful. But what about Christian measures based on Christian principles?

The morality issue is a human issue and a gender issue but one with a slight difference – it is for women and men, adults and youths, parents and children. But we seem to be ashamed of pushing the Christian principles. Admittedly the realities and the magnitude of the situation make it very difficult for us to see the wood for the trees. Furthermore we are being driven by the claims of rights and relevancy. But then if we do nothing are we Christians? Perhaps we as Christians need affirmative action to “reaffirm God the hope of the *ferua*”.

8. INSTITUTIONAL STRENGTHENING

The situation here is much the same with the issues previously raised and in my Report on the Review. The Generals Secretary's Report covers this topic in more detail.

9. THE PCC SECRETARIAT

Since the Review and the adoption of many of its findings, the staff of the PCC Secretariat has been much reduced. The details have been covered in the General Secretary's Report on the Review and for this Session. I would like to make it quite clear nonetheless that in my view the Secretariat has not only been more efficient but also much more effective, not only because of the new operational structure but also because of the commitment of all the staff. It is my humble opinion that they should be congratulated for a job well done.

10. PACIFIC CHURCHES AND NATIONAL COUNCILS

I had opportunity to share with our brothers and sisters in their successes, celebrations and discussions in many island countries especially Vanuatu, Solomon Island, Tonga and Papua New Guinea. It was pleasing to notice the growth in awareness and acceptance of Christ and a humbling experience to share in the diversity of God's gifts to us. I wish to thank all the countries, churches and people who extended to me and the PCC their generosity and the privilege and honour of sharing a moment of life with them.

I would also like to congratulate the Church of Christ in Vanuatu, the United Church in the Solomon Islands and the Anglican Church in Tonga for their achieving a 100 years of service to Christ in their respective countries. May God be praised.

11. PCC EXECUTIVE COMMITTEE

The Executive Committee carried out its tasks on behalf of the PCC with wisdom and courage. Rev. Rueben Magekon as Moderator provided great leadership in a spirit of compassion. In my view the Executive Committee's decision to act on the Review Report was a courageous undertaking and a wise one.

The decision by the Assembly to have a woman in the Moderatorship or Deputy Level, I believe, is right but whether it has been really beneficial or not only you can judge. Of course we should not take a single case as proof one way or the other. I would like to express my deep appreciation to the members for their courage, perseverance and wisdom as well as their fortitude in suffering like true Christians through a period of laity leadership and their kindness, support and assistance to the lady they threw into the lions den!

12. THE COOK ISLAND CHURCHES AND LOCAL PLANNING COMMITTEE

The planning for and the success of this Assembly is mainly due to the Assembly Local Planning Committee and the Churches and people of the Cook Islands. The Executive Committee and the Secretariat also made some contribution to the work towards hosting this Assembly. The Executive Committee members and I want to express our deep appreciation for their outstanding contribution and for allowing us to bask in their glory and to share in their unity in diversity.

13. PILGRIMS' PROGRESS

We started our part of the journey along the path of life in the Pacific in 1961 in Samoa where we were concerned with “The Changing Conditions of the Pacific Life and the Relevance of the Gospel to Them”. From there the navigator's stars that guided us took us to “Gods Purpose for His People; God's mission in the Changing Pacific” and we faced the tempestuous seas of “The Challenges of the Eighties as we guided ourselves on the mission of the Pacific”. We replenished our supplies with confessing “Jesus Christ in the Pacific” as we sailed the ocean of life with new vigour as the wind of “Proclaiming the Living Hope” filled our sails and gave us the courage to “Reaffirm God the Hope of the *Ferua*”. We now find ourselves and our canoes again in need of coming and working together as we face the uncharted ocean filled with reefs, new currents and waves and changing winds. For that we need the “Holy Spirit to weave us together in His Peace”.

The journey of a life time has not been easy, but one filled with both failures as well as successes. Sometime the stars in the navigation chart seem different and at times completely lost from our view. Sometimes, despite our best efforts, our canoes seem to drift off course — at times our captains, crews and passengers are at odds with each other; and the ocean and *ferua* somehow are never as free from storms as we often wished. But nevertheless, our canoes

have moved forward in spite of these challenges and the sun keeps appearing out of the shadows and storm clouds, clear and calm ocean out of stormy seas and clear sailing ocean and channels out of unseen reefs. For the past and the present we give praise to our Father in heaven.

Yes, like the Israelites in their journey to the Promise Land God is always with us but somehow our beliefs and trust is marked more by its temporary nature than by its lasting phenomenon. He feeds us fish and we ask for steak; he protects us and we build a golden calf; he gave us His *fermas*, the promised land and we say that it is not good enough and too difficult; he gave us Moses but do we have Joshua's and Caleb's to lead us to the promise land?

14. THE WAY FORWARD

In my remarks at the official opening of this General Assembly I referred to our theme "Holy Spirit Weave Us Together In Your Peace" and for us in the Pacific I referred to the Pacific Weaver the Pacific Way and the Pacific mat of Peace. Yes we in the Pacific need Peace; not 'peace at any price' but the peace of the Holy Spirit. One is tempted to say that we need it more urgently now than at any time. The continuing problems in Fiji, the Solomons and in Bougainville, loom large in our minds and hearts. But if we look closely, even within other "peaceful" societies and churches in the Pacific conflicts are just as telling and just as problematic. And if we look at our history can we say that we achieved peace when we had it now and then — or would it be more correct to say that we achieved periods when there was an absence of violence and/or national, societal or institutional conflict?

Earlier on I referred to the various ports and harbours in which we sought haven, strength, sustenance and revitalization for the next part of our journey from 1961 onwards. We are now in the Cook Islands and we rejoice, and rightly so, to be recipients of God's love and blessings, mercy and grace. At the same time today we seek and we need God's peace and we ask that His Holy Spirit will weave us together in His peace to strengthen and utilize us for the present, and for the future part of our journey.

A distinguish Frenchman, Jacque Delors, in a report to UNESCO stated that education is a life long process and has four pillars: learning to know, learning to do, learning to be, and learning to share. I would like to transfer his views to our journey in and for Christ. It is a lifelong process. And Delors' four pillars are just as important for our journey in Christ. We must learn to know Christ. We must learn to do and follow Christ. We must, in order to be, give ourselves to Christ and in giving ourselves to Christ we learn to share. And I would like to suggest that if we are to be woven together by the Holy Spirit in His peace we must learn to know, learn to do, learn to be, and learn to share.

The Holy Spirit, as the Pacific Weaver, can weave us together without any contribution from us; let us have no doubt about that reality. But He wants us to volunteer because He has given us free will — freedom of choice. He does not want to command us; He wants us to come to

Him because we choose to do so. God is all wise and He knows that real peace will only be possible for His children if they feel and believe they are committed in the spirit of ownership and partnership. Only then can the Pacific Weaver weave us together in His peace, in His Pacific Mat of Peace.

It has always been stated — and indeed praised — that we must have unity in diversity. But I would like to suggest that perhaps we should turn that phrase and its meaning around and look at the whole of life in Christ as "diversity in unity" — that we are united in Christ to begin with and that the diversity is our humanness. As with the mat, I would like to think that we are one mat in Christ but that mat is put together with different strands. I would suggest that it is our unity in Christ that is our strength, our foundation and with that foundation we can work together in our diversity. It is not diversity that gives colours to the rainbow but the unity that gives freedom for diversity in colours of the rainbow. It is the light that shines through the atmosphere that allows for the diverse colours to shine showing the different elements — and the diversity because of the unity of light, is beautiful. And so the mat that is woven with different shades of colour reflects part of the story of God. In the strength of our unity in Christ, let us understand, accept and appreciate our differences for they are expressions of the complexity and the Glory of God. If we can understand and accept God the Father, God the Son and God the Holy Spirit as one — could we not accept and work together in Christ as Catholics, Anglicans, Methodists, Presbyterians, Wesleyans, Uniting Church, United Church etc. Maybe there are theological difficulties which, as a lay person, I do not know but perhaps the shepherds could unravel them for us. Or am I too naïve in believing that the Eucharist, our sharing and unity with Christ, is an issue that could be resolved in the interest of Christ and not our interest.

Let us therefore claim ownership of our unity and thereby become partners in our diversity. Let our unity in Christ light the expression and the manifestation of our diversity. Let our unity in the Holy Spirit weave us together in our diversity. Our diversity should shine because of our unity in Christ. We should be humble but proud of our differences because they are reflections of our humanity and unity in the light of Christ. To me that is the essence of our prayer "HOLY SPIRIT WEAWE US TOGETHER IN YOUR PEACE" — not ours' but His.

15. GOD'S PEACE

a) ANSWER TO OUR PRAYER

The Peace which we seek is a peace that ends in discipleship. It is not a peace to allow us to rest and relax. It is a peace that means ownership, partnership and commitment to God's cause. It is a peace that allows us to shine forth in our diversity. It is a peace that gives us courage to learn to know, learn to do, learn to be and learn to share. It is a peace that unites us within ourselves but which allows us to share what we have in all its differences and in all its sameness.

God's Peace to be woven by His Holy Spirits is not an easy one but if we let God into ourselves He will take us the rest of the way. We cannot achieve it on our own but we can with His help. We should not be taunted by the effort and cost for that is with God but rejoice in the fact that all we need is to believe and let Him in.

The UN Charter stated that "since wars begin in the minds of men the defence of peace must begin with the minds of men". All of us I am sure in one way or another agree with this. However, I would also suggest that although the defence of peace may begin with the minds of men, the acceptance of peace can only be in and through the hearts and souls of men and women and, if we take it to its logical conclusion from our point of view, peace can only be a reality if the "Holy Spirit weave us together in His Peace". Indeed peace without God is only a temporary absence of conflict and if there is conflict peace can only truly be achieved with God's help.

b) Humanity at Risk

During our 8th Assembly we will be launching the DECADE TO OVERCOME

VIOLENCE. Such violence can be the results of greed, greed, ambition, conflict, misunderstanding, intolerance, pride, self-interest, socio-psychological issues, culture and customs and many other reasons. We should always be thankful when there is absence of violence and violence in terms of wars, civil strife, in the home, at school to and for students and teachers, in and between churches, between ethnic groups, to one or either of the genders, to migrants, in the hospitals, to the young and to the aged, to the poor, to civilians, politicians, civil servants to the rich as well as the poor, to the healthy as well as those disadvantaged, to babies born or still unborn and many others. Yes we should always be thankful for these moments of absence of violence, because for incident of violence are a growing phenomenon. Violence may not be a global event but it occurs all over the globe.

I am not a learned member of the cloth, nor a psychologist or sociologist so I feel, in many ways, reluctant to say much on this subject. Nonetheless as a human being I dare to say a little. I do not think that violence can be completely eradicated but I do believe that the best we can do is to try our very best to minimize it. Many of you, I am sure, will regard my view as defeatist but I believe that, with human beings as we are, the reality is such that our efforts must be to minimize the incidents of conflict and violence with the hope and prayer that God in His own wisdom will carry it through.

As human beings we have a body, a mind and a spirit. Our humanness is in the quality of life we give the body, mind and the spirit. Our life in Christ gives direction to that quality of life. And it is in Christ that we must seek for the foundation of these directions so as to have and share a peace that is more than just the absence of violence; for that spirit of peace that will provide a life befitting the integrity of His creation.

We must pray that the Holy Spirit will weave us together in his Holy Spirit. It is only His Peace that can provide the foundation for the quality of life that each and every signal solidarity soul should have. It is his peace that call for discipleship. It is the inner peace within each and all of us that the world needs to overcome violence. It is a journey once again where we need to learn and in learning to follow him and in following him become our true self and in becoming shares with each and all our neighbours. And if I am asked one achieves this, I can only say through faith and prayer, not only for myself, but for God's assistance and guidance. It is God's gift on unity as the foundation of expression of diversity.

For those who suffer a form of violence or another – perhaps all of us – we must work and pray. And in working and praying we must believe that regardless of sex, racial creed we are all equal but not the same and that the issue of our diversity and differences is one of complementarity not for or of conflict and hence violence.

c) Quality Living

But in believing in Christ we must continue to translate His ways into the realities of our life and living. We need to continue to help and, if necessary, lead the development of environments where each and all of us can achieve not only a good standard of living but a good quality of life. Indeed, it is in the quality of life, not the standard of living alone where peace can be achieved. It is possible only if all parties – governments, churches, private sector and all communities – work together complementing each others' strength.

The issues of human rights, good governance corruption, gender equality, understanding and tolerance, ethnicity, race and nationalities to name a few are complex issues but the churches should lead with its moral authority if they are to follow the pathways of Christ. In my view, it is as institutions of moral authority in the sociological and philosophical sense, that churches must provide leadership if international and national policies are to be put in place

In making such a statement I do not envisage that there will be any easy path or solution. The world of today tends to be developing a sense of cynicism to almost every aspect of life. The core of our life, the family, is taking on new forms and new meanings. We as Christians often seem reluctant to follow the courage of our convictions and the courage to be. Changes are more complex and more rapid. At the same time we should never forget that we can also kill with Love; destroy in the name of Justice; and be dictatorial in the name of stability and Peace.

In such situations the basic need is for peace within oneself and we, as followers of Christ, should be able to provide that peace through the Holy Spirit. Even in times of crisis and for people in poverty — of which there is an increase in the Pacific — peace in these times within and between people can be achieved while moves are made to help resolve crises. Often, however, people, especially the youth find us wanting. Yes, we need to feed them when they are hungry, clothe them when they are without clothes,

shelter them when they need shelter but we should lead in providing them with the food, clothes and shelters of the Holy Spirit while assisting and convincing others, who are more able to clothe, feed and shelter them in their physical lifestyle.

Finally, we in the Pacific seem to operate on the basis that our main congregation is the physically poor and disadvantaged. Perhaps we should think more in terms of the poor and disadvantaged in spirit as our congregation. Indeed it may be that the real poverty in spirit is not the materially poor but those who believe they are better off. The churches of the Pacific should learn that administering to the spirit of individuals is not an issue of material life and that our concern with the materially disadvantages and well-to-do is because of the integrity of God's creation. In all situations all of us in the Pacific need the Holy Spirit to weave us together in His Peace.

We invest in people but, thank God we are not the only ones for there are many others. We in PCC cannot offer much in terms of material welfare but we can offer much in terms of spiritual welfare through our Lord Jesus Christ for we are the best, or should be. We must continue to help in all areas through instilling in people the spirit of Love, of helping and caring. Our task is the quality of life of each and every single solitary soul but we must lead with and in the spirit of Christ.

16. FINANCE

The Executive Committee in its deliberations during its March, 2002 meeting noted that "We should not be threatened by the fact that donors are minimizing their grants ... [because] ... we must remember that PCC concerns people not money". Money, whether from donors or ourselves, for the operation of PCC and all its relevant bodies and programmes is always a delicate subject. We all grew up with the ringing exhortation by Timothy that the "love of money is the root of all evil".

In many ways where we as Christians meet we often feel uneasy talking about money for our work in Christ. Even more so for an organisation like PCC, often misunderstood, more or less ambiguous and, although it is ours, it is something out there somewhere working for us but yet not really with or of us. Moreover it is a regional organisation and therefore either has a lot of money — at least more than we have — or has access to a lot of money.

Whatever the situation is according to your point of view, the reality of the PCC financial situation is that it is and will always be in need of constant financial revitalization even if it is to do less than before. Christian Stewardship also means giving as well as using those gifts for God's purpose. And I believe that the PCC, that this Assembly should take the PCC financial situation and financial giving seriously if we want to work for Christ with His people. Ownership, partnership and commitment is not just an issue of giving in spirit but also in giving material things for the work for and in Christ.

The donor communities of the world, including

ourselves, have more needs to meet than resources available. As such they have to prioritise and to the Christian donor communities the Pacific Island countries, because they are perceived to be better off, are not in the top categories. We should be proud of that fact and we should also be grateful that they are concerned with those whose needs are greater than ours. But it also means that we ourselves must be the main donors for our work in Christ.

My intention in this section is not to say how much money is needed or how to go about raising it. My intention is to try and impress on the Assembly that finance is not only a necessity but an honourable field for serious concern and discussion by a gathering of Christian people. Moreover it is also important to note that we in PCC should be the first amongst donors. If I may be presumptuous and perhaps risk being regarded as an adherent of materialism, we could contemplate Somerset Maugham's comment that "Money is like a sixth sense, without which you cannot make complete use of the other five." Jean Racine said "Without money honor is nothing but a malady". If even one dollar is available we should not bury it but use it.

It is my view that FINANCE for our work in Christ through and with the PCC is a critical fact of our journey and that Christian stewardship, ecumenism and justice and peace demands that we take more time and care with this issue. Our work is with people by people but the bridges are both physical and spiritual. There is a long way yet before we can walk on water if ever on this earth!

The arrears in our giving are rather large. The cost of living has sky rocketed in many places. The giving community is giving way to the user-pays community. Ecumenism is not just "chalk and talk". It is a process where we all have to learn to know, learn to do, learn to be and learn to share. The Assembly cost keeps mounting every five years. The PCC needs funds to communicate; and to reach the "un-reached." PCC needs funds to clothe the unclothed, to give water to the thirsty, to provide help to the migrant, to provide peace rather than violence, to give meaning to justice, peace and the integrity of creation, to see the colours and richness of diversity because of unity.

These are some of the things the Assembly must seriously consider and prioritise because, even with the best will in the world, our resources are rather limited. We must do the best where it is needed most with the little we have and that is our choice in financial terms.

17. CONCLUSION

a) A Prayer

The challenges that we in and of the Pacific face and will continue to face are many and complex and will become more complex. Striving for survival physically socially and spiritually was never easy and will always continue to be a worthwhile but perplexing endeavour. We face many different currents and waves and we find we cannot survive on our own but while learning to be ourselves we have to remain an integral part of the global ocean.

We tend to be afraid because of the reported difficulties of the Promised Land and prefer to take it easy and look for the easy life, the life of receiving gifts, the life of blaming others and never ourselves. There never is, never was and never will be easy solutions to life's challenges. The generation gap has become almost a case of lost generations. The affirmative action, even when it leads to violence, is considered appropriate because the goal is right. Growth process of societies, in the ever present Westernisation environment based on Western ideas of what is right and proper, has given way to progress because our way of life is said to be an impediment to development. The issues of migrants, ethnic conflict, violence at home, violence in society, increasing individuality and poverty, amongst others, are becoming a permanent part of our lives.

History has shown during the millenniums before Christ and the millenniums after Christ that the powerful countries and their cultures always provide "civilization" — their ways are the right ways. The imperialism of ideas and values of the powerful are the order of the day. We in the Pacific are not concerned with these aspects of globalization yet they infiltrate every aspect of our lives. We in the Pacific are being pushed to make up thousands of years of Western development in two or three generations — *sans* physical and/or intellectual foundations, *sans* inter-relationship framework, *sans* reasonable time charts that allow for growth.

Although my Report is about events and happenings during the last five years most of it, however, is a search for meaning and a prayer for hope. It is a story of learning to know, learning to do, learning to be and learning to share.

There are so many issues, problems and challenges that it simply isn't possible to cover all of them. Equally there are so many approaches adopted to deal with them that it will take rather a long time to try and see the wood for the trees. I have chosen only a few to illustrate the difficulties that we face — a "troubled soul" filled with many agendas and all wondering whether it is God's agenda or own — and a prayer of hope that we can act and live in and for Christ, His interest and not ours' — that in serving His interest we will be serving all of our interests.

The PCC, Pacific Churches and Christianity in the Pacific is a troubled soul because of the difficulties of the courage to be, the despair in proving intangibles, the fear of being an outsider and not being part of the progressive crowd and wanting to be modern and thus relevant and therefore useful. Where there is conflict and violence; where there is poverty and the disadvantaged; where there is hunger, thirst and suffering and our souls are wrung dry with compassion where do we Christians stand? Do we act through and in Christ or do we act through and in the brilliance of MAN, the pride of success manifested for all to see and the proof of being relevant to ourselves and our neighbours?

I pray that in our "affirming God the Hope of the *Fenua*" that the "Holy Ghost will weave us together in His Peace", a foundation for our living the ways of Christ in the pursuit of quality living for all.

We are fortunate in that we have Christ who teaches us that we must believe and love only the one God, and in believing and loving him love our neighbours as we love ourselves. And if we do so, God as the Holy Spirit can weave us in His Peace. This is the foundation that we must learn to know, to do, to be and to share if we are to bring a quality of life to each and everyone in the Pacific befitting the integrity of God's creation.

It is, however, only a beginning that has to be kept alive all the time if we are to share in His Glory. It is not only a matter of belief and prayer but also of belief and hard work. But it is only when there is peace in ourselves — God's peace — that we can and will be able to build our lives individually and together. For me this is why our theme "Holy Spirit, weave us in your peace" is so critical.

God's peace is not based on material welfare but on a person giving his / her life to Christ and be reborn in Him. It is not development itself that produces peace but peace that allows for real development: for ecumenism, for justice, peace and integrity of God's creation, for gender equality, for proper migrant care, for the understanding and practice of ethnic equality and tolerance, for reducing violence, or to be just a human being.

I pray that the Holy Spirit will weave us not only in ourselves but also together in His Peace. And we should take courage in our journey that God will always be with us in spite of our failings, as he was with the Israelites in spite of their failings. May He as the Pacific Weaver weave us together in His Pacific mat of Peace to allow for the authentic Pacific Way as stated by Bishop Finau the early 1990's

(B) A WORD OF THANKS

In conclusion I would like to thank the member churches of the PCC, members of the Executive Committee and of the Secretariat and Christ's peoples of the Pacific for their prayers and guidance, kindness and hospitality, patience and understanding which gave me courage to follow the former chairmen's footsteps. I would also like to extend my thanks to the WCC, our partners and donors for their support and guidance in our journey in the ocean of life.

For me the task was a challenging one and I tried to do my best. I can bask on the successes of others but I am solely responsible for any failures and for these I can only offer my most sincere apologies. Perhaps it will be more correct for me to say that I had learned more in the task you gave me than the PCC gained from my stewardship. For that I am deeply grateful and agree with Solon the Greek in that "I grow old ever learning new things".

For the privilege and honour to serve Christ as your Moderator I thank you all. And let us praise our Lord for our yesterdays, our todays and our tomorrows.

May God's Blessings be with you always.

MALO 'AUPITO MO E 'OFA LAHI ATU
FUIVA KAVALIKU (Moderator PCC)

APPENDIX V

General Secretary's and Ecumenical Team Report

As the last Assembly started, songs of joy, laughter and Maohi Nui music mesmerized the delegates and put them in tune with the spirit of the celebration. The late Rev. Tekere Pereti and the delegates from Rarotonga had brought a lali in the same spirit and instead of returning it to the Cook Islands, they presented it to the Pacific Conference of Churches as an invitation for this very special occasion. Two years later, the late Rev. Pereti passed away but the Pacific Conference of Churches was still keen on coming to Rarotonga to honor the warm welcome extended to us and to show our solidarity with our member churches here in the Cook Islands.

Moderator, Deputy Moderator, Hon. Keynote Speaker, Dr. Agnes Abuom, Overseas partners, invited guests, leaders of Pacific churches, topical speakers, resource personnel, participants, co-opted staff and friends. I thank God Almighty for the precious gift of life that has been given to each and every one of us. The journey from Arue to Rarotonga has not been smooth and easy as giant waves of globalization continues to erode the mentality of our Pacific people. The strong and devastating trend of political crises moved across our ocean like lightning and unfortunately the aftermath was the loss of many innocent lives.

Many of our ecumenical pioneers were called to rest, and for us to be here at this very moment is indeed a blessing and we should praise and honor God for allowing us to be here. We thank God for bringing all of us safely to this Assembly and in particular, our friends and ecumenical partners who have travelled from abroad. "Peace be with you all" (Luke 24:36).

In this greeting, I welcome you all to this eighth Assembly of the Pacific Conference of Churches. Official delegates, observers, honoured guests, ecumenical partners, and special greetings to the representatives of the hosting churches, the Cook Islands Christian Church and the Catholic Church in the Cook Islands. You have worked tirelessly in order to make us all feel at home while here in Rarotonga and I thank you for all your dedication and your commitment. May God, through the Holy Spirit, lead us in our discussions and deliberations during this Assembly.

It is indeed an honor and privilege for me and our Ecumenical Team to present an overview report on what the Secretariat and the churches have done so far since the last Assembly in Tahiti. This report will only touch briefly at the restructuring of the organisation since there is a separate report to be presented on that particular topic. We

will also highlight some important developments on property and finance and leaving the finer details for the report of the Finance Committee. The report will focus mainly on the development in terms of program activities and other related matters to the overall running of the organisation.

A. RESTRUCTURING OF THE ORGANIZATION

As a result of the restructuring of the organization, the Secretariat of the Pacific Conference of Churches has been dramatically reduced from 16 to 7 in 1998. One member from the previous team was retained, two re-appointed and four came on board as new members.

1997 and 1998 have been marked as the gloomy years of the Pacific Conference of Churches. However, the review brought new vision and new hope for the future of the organization. The new PCC reflects the importance of strengthening our relationship with each member church as well as other regional organizations. The new PCC reveals the importance of the full participation of the member churches in everyday work of the organisation. It brought back to us the concerns of ownership (who is really owns the organization), and the question of the churches' commitment to the organisation. Are we really committed to the work of the PCC? The questions of true partnership and full participation of women and young people etc. With all the above questions, we have realized the importance of refocusing our vision, and reviewing our priorities to meet the varying needs of the people of the Pacific.

We extend our appreciation to the Executive Committee for their willing assistance to enable us to arrive at this new PCC. To the Change Management team, for their untiring effort and works, in supporting the Executive in the process. Their skills and commitment undoubtedly assisted the Executive in implementing work from the hundred-plus page report submitted by the Review.

Since 1998, the Secretariat no longer planned and implemented program activities. The Regional Ecumenical Animators Team (REAT) was set up as the body to lay the foundation of the plan and identify issues and concerns to address at the local level. The Secretariat is now performing the tasks of facilitators and coordinators for the churches. Their facilitating comprise assisting the churches from the office to actually travelling to be with the local churches in implementing their activities in their respective countries. Their facilitating roles are not merely in planning but also in compiling reports of all the activities to our overseas

partners. As a small team, at times we felt the burden of the work requested of us. However, we worked in partnership with the churches who empowered us to enjoy the privileges of promoting the spirit of ecumenism as much as we could, regardless of the amount of work assigned to us.

The Review set long-term goals that we need to put as yardstick for all the activities that we will implement both locally and regionally.

- 1 **Ecumenical Cooperation and Development:** An urgent need for the churches to promote ecumenical formation, strengthen and solidify mutual relationships between the stakeholders of the Pacific Conference of Churches.
- 2 **Justice, Peace and Integrity of Creation:** To mobilize the churches to address issues of justice, peace building and integral human development, locally, regionally and internationally.
- 3 **Christian Stewardship:** This is to foster the spirit of Christian stewardship, self-reliance, sustainability, balances, and sound management and leadership traits, good governance and resource sharing.
- 4 **Capacity Building:** To enhance ecumenical leadership development among men, women, youth, clergy, and laity.
- 5 **Institutional Strengthening:** To encourage competency, accountability, transparency and good governance and intensify credible ecumenical ideals and norms in the region.

Since 1999, the Secretariat was trying to coordinate all the activities in the light of the above goals and as usual, there is always good and bad news. The Round Table meeting with our overseas partners in 1999 endorsed the 3-year plan (1999–2001) presented together with its budget. However, at the end of 2001, we came to understand and clearly view the churches in different groups:

- a Some national councils of churches who implemented their activities accordingly; however, their own members were not involved or even aware of the events.
- b Some churches and national councils of churches who were not ready to plan and implement programs for their members notwithstanding the pastoral visits from the Secretariat.
- c Some churches and national council of churches who were still not ready to plan or implement let alone accept the pastoral visit proposed from the Secretariat.
- d The majority of the Churches who implemented activities have struggled to submit narrative and financial reports accordingly.

In view of the above performances, we believe that there are some questions that still need to be addressed.

- ◆ How committed are the churches to the ecumenical movement in the region?
- ◆ How the national councils of churches network with their

member churches at the national level?

- ◆ Why the member churches are not committed to implementing the programs submitted by their national councils of churches?
- ◆ Do the national councils of churches submit programs that have been endorsed by their member churches or their own plan of action?
- ◆ Do member churches need to implement programs through national council of churches or they prefer to implement their own activities?
- ◆ Does the new structure address the needs of the member churches?

We believe there are so many questions to ask but we leave them to your discretion to raise and discuss at the appropriate time. What we have highlighted above reflect our experience in the last five years. To allow us to be more vigilant and effective, we need to address the above issues at this Assembly before we begin our journey into the next five years.

A.1 Constitution and Policies

In an organization like the Pacific Conference of Churches the Constitution and Policies are major tools for our daily work. We have spent the last three years working with the lawyer reviewing the Constitution to meet the requirements of the member churches and the new structure. The final draft of the Constitution is ready both in English and French for this Assembly to discuss and endorse.

The Personnel Policies (known as By-Laws) have been put in place, endorsed by the Executive Committee and the staff are adhering to them without any major problems. This important document contributes to the efficient functioning of the Secretariat and the member churches.

B. PROGRAMS IMPLEMENTED BETWEEN 1999–2002

The Ecumenical Animators were privileged to work closely with heads of member churches and national councils of churches despite the hiccups, and simply trying to concentrate and focus activities on the five goals that were set by the Review. We would like to congratulate you all for the success. Although not all of you have implemented programs, somehow, we still believe that you all have the capacity to make them materialise in your respective churches. We sincerely hope that after this Assembly all of you will be inspired and empowered to take another step forward.

We believe that we have done well so far with regard to implementing programs. Some of you were not implementing programs, but you willingly welcomed us when we visited your member churches. For those of you who are still not ready to open your doors, we would like to encourage you to do so in the near future so that you may also experience the warmth of ecumenism.

Approximately 90% of activities have been implemented since 1999, inclusive of the pastoral visits that have been made by the officers and the Secretariat. All the programs were implemented successfully; however, we had experienced some difficulties in the process for implementation as well as after the activities were being implemented.

The Secretariat had prepared application forms for both programs and budget and separate forms for reporting of the implemented activities. The forms specifically required the national councils of churches to identify their local contribution, signatories of their executive members and information on the participants. Unfortunately, most of the forms were submitted without the above information. This does not do justice to the process as we need to be ensured of the involvement of the member churches in the activities. Most of the forms were sent without indicating the local contribution toward the activities and this will not help us with the issue of self-reliance. We need to encourage the churches to make a commitment in form of contribution in cash or kind toward the activities for their members.

One major difficulty we experienced was the delay of report submission and this was common practice for most of the churches. It took more than two months for the majority of the national councils of churches/churches to submit their narrative and financial reports to the office. This not only contributed to the delay of their follow-up activities but similarly delayed the report to our overseas partners. It also raised the question that has been highlighted by the review, the question of the competency of the national councils of churches to play this major role of functioning on behalf of the churches.

After three years of implementing the action plan, we realized that there were missing links in the relationship between national councils of churches and its member churches at the national level. This requires urgent attention; otherwise we cannot be assured that the present system can work. In recognizing the strength of the member churches without national councils of churches, we therefore feel the need to strengthen the relationships between them.

Most of the churches implemented their activities successfully with the support of their members. It was also clear that there is a dire need for training of the main actors of this process, not only the national councils of churches but also the member churches; to enable them to be more effective and responsible in handling this important task. These main actors need also to know and understand well the PCC structures and policies. They need to have financial knowledge, especially when dealing with the financial implementation and reporting of the activities. Hence, we hope to retain the leadership training as an on-going program for our churches until such a time as they are well-versed with the planning, facilitation and coordination of programs.

We also would like to highlight the importance of honesty and accountability when dealing with financial aspects of the programs. Frankly, there have been incidents where finance and other resources made available are not used for a specifically approved program. We need to

emphasize here our concern that we should try to be fully accountable for what we have been given; good stewardship is to be accountable, honest and transparent.

Apart from the above concerns, we would like to share how much we have enjoyed this team-work with churches. We have been touched by the spirit of ecumenism in their presence which requires strengthening so that it becomes a reality when the programs materialise.

We hope that this Assembly will look at this seriously and confirm what they believe is the best approach to be used for implementing programs for our churches.

C. EXECUTIVE COMMITTEE AND SUB-COMMITTEES

The Review endorsed the number that the Assembly confirmed for the Executive; and the Executive met twice a year to execute the decisions of the Assembly pertaining to the mission and purpose of the Pacific Conference of Churches.

The Executive Committee meets also to ensure the continuity of the programs and monitor the efficiency and work performance of the staff. The review also highlighted the need for guidelines to be developed to cover areas such as the following to ensure good working relationships between the PCC governance structure and staff.

- ♦ Policy development (between Assemblies);
- ♦ Partnership negotiation and relationships with other bodies;
- ♦ Fundraising from PCC's members, and other sources;
- ♦ Oversight of the regular development of strategic plans and the monitoring and evaluation of program activities;
- ♦ Financial management and budget control;
- ♦ Ensuring accountability responsibilities to members, funding partners and other agencies are met;
- ♦ Appointment of executive staff;
- ♦ Pastoral care, support and professional development for all PCC staff.

Since 1997, the Executive Committee has played major roles not only in the restructuring process but also in the overall operation of the organisation. We are so grateful for the work done by the Executive, and we believe that they have performed their task well on behalf of this Assembly.

Since all the minutes of the Executive Committee meetings have always been sent out for the information of all member churches and national councils of churches, we believe that your local members have full knowledge and are aware of the progress of within the PCC.

The issue of great concern we believe the churches need to seriously consider when appointing Executive members is gender balance. Out of 16 members, there are only three women (1 NCC, women and youth representatives). We do appreciate the support from you all as member churches but we feel that we need to move further with some concrete actions. We hope that this

Assembly will begin the move with a fair representation of women and young people at the decision-making level of the Pacific Conference of Churches.

C.1 Finance and General Business Committee

This committee was established to replace the Standing Committee to fulfil the need for a smaller body to facilitate dynamism in decision making through a more frequent meeting schedule.

The proposal is to call this committee Finance and General Business Committee, which has the power to create sub-committees, task groups, etc. as required. The committee is responsible for overseeing program implementation, control of finances, and managing resources e.g. staff and real estate.

The Committee is no longer a Suva based as in the past but includes members from the region. Although the idea to include members from outside is to strengthen the participation of member churches, we have experienced the frustration and difficulty of getting members into Fiji for meetings when needed. Some of them have full-time jobs at home and could not be released for the PCC meetings. Some of them had difficulties within their own local environment and were therefore not able to fully commit themselves. For these reasons, we do hope that member churches will exercise more wisdom and responsibility when appointing members of the sub-committees of the Pacific Conference of Churches. They must ensure that they are competent, reliable and committed people. The committee meets once a year while the Executive meets twice.

We do appreciate the commitment that this committee made to the work of the Pacific Conference of Churches. We are looking forward for new people with new visions and strength for the next five years.

C.2 Finance and Property Committee

This is the sub-committee established by the Executive Committee to perform tasks and functions as the Executive Committee and the Finance and General Business Committee resolutions specify. The members are all Suva based, which includes our member churches in Fiji as well as other member churches who have a branch in Fiji. The committee is mainly responsible for the following:

- ♦ Implementing decisions of the Executive and Finance and General Business Committee.
- ♦ Submitting recommendations to the Executive/Finance and General Business concerning working conditions, salaries, allowances and staff housing needs.
- ♦ Dealing with any urgent or emergency matters requiring a decision that cannot wait for the next meeting of the Executive or Finance and General Business Committee.

The Committee was blessed with the leadership of the former General Secretary of CEPAC, the late Fr. Arthur Tierney from 1997–2000. He lived out a perfect example of the spirit of ecumenism as he was not only working as

our living link to the Catholic family; but he was also a good ambassador to our Pacific churches at various meetings of the PCC. Although he has been called to rest, we are fortunate to have the new chairperson, Mr. Livai Tuisaravere from the Methodist Church in Fiji. He is a lay person but fully committed to walk with us and wisely assist the Secretariat in management and financial matters.

We are also fortunate to have on board the newly elected General Secretary of CEPAC, Fr. Roger McCarrick, and we are looking forward to work with him.

D. LAND AND PROPERTIES

The Pacific Conference of Churches owns seven properties and two pieces of vacant land. In 1997 the Review discovered that two of our main properties were still registered in the name of the former owners. To date we are glad to announce that we have managed to transfer and register all the land and properties in the name of the Pacific Conference of Churches.

- i 4 Thurston Street: The building is still used as the office spaces for the Secretariat. However, since we are a small team and occupying part of the building we have rented out two rooms. The rest of the rooms are occupied with LPP printing materials, but we are trying to sell them all so we can rent out the rest of the rooms.
- ii 7 Thurston Street: This is the building opposite the office and is now rented out to three tenants.
- iii 8 Thurston Street: This is the old wooden building next to the office. The previous tenant, Habitat for Humanity agreed to renovate the building and pay maximum amount for renting the building. At the end of June Habitat for Humanity vacated the house due to change of staff and now GRANGE LTD is renting the building for \$1,200 monthly.
- iv Mariko Street: This is the building close to the University of the South Pacific and is rented out to USP students.
- v 9, 23 and 25 Charlton Avenue: These are the three houses that accommodate the Ecumenical Animators and their families.
- vi Volavola Rd: This is a vacant land located within the Suva city boundary. The last Assembly recommended developing the land for staff apartment. However, the locality of the land is not suitable to accommodate the staff and their families due to the distance from Suva and for security reasons also. The Finance and Property Committee has recommended the selling of the piece of the land when the market is good.
- vii 2 Corrie Street/10 Thurston Street: These are two pieces of vacant land adjoining from 8 Thurston Street to the corner of Gorrie St. The last Assembly endorsed and recommended the building project for these plots of land but unfortunately management could not maintain the project and it is now on hold. These are the reasons for the delay;

- * PCC did not properly account for the funds sent from the partners.
- * No further development on the project submitted to the partners which led to the withdrawal of their commitment that had been made to this project.
- * Lack of commitment from the member churches regardless of the decision of the last Assembly.

In 2001 we opened a new account for the building project and hope that this time PCC will be fully accountable for all funds for this project. I still believe that this Assembly should make a firm commitment towards this project if they want us to go ahead with the work on the project.

In the past years, one of the major difficulties that we were facing in the office was struggling to follow-up the decision that the churches made during meetings like this. They pass resolutions and confirm their commitment but later refused to abide by them. I admit that it is very painful and discouraging but I hope that the churches honestly deal with crucial matters and make decisions that they can later afford to implement.

E. ECUMENICAL LEADERS AND PIONEERS

Since the late Rev Setareki Tuilovoni passed away, the ecumenical churches were blessed with the presence of Rev Dr. Sione 'Amanaki Havea. Although Dr. Havea was retired from office, his commitment to ecumenism continued until the day he died. His last work was translating the Gospels into the Tongan language, and he completely finished his work before he died. Today we witness that the spirit of his life and work still remains with us.

We also pay tribute to some of our leaders that have been called to rest. Rev Tekere Pereti, Fr. Arthur Tierney, Pastor Ralph Teinaore, Rev Faatoese Auvaa, Rev Paula Niukula, Mr. Josefata Kamikamica, Rev Dr. Finau Tu'uholoaki, Major Tau Pala and many more I have named.

However, we are fortunate that we still have Fetaui Mataafa and Rev Vavae Toma and many of our ecumenical leaders with us. We pray that God will continue to bless them in their journey.

F. PCC MEMBERSHIP

The Salvation Army PNG was welcomed as full member of the PCC in the last Assembly in Tahiti. Unfortunately, after one year they withdrew their membership as the result of the decision of their board.

It is so sad to see this happen because we still remembered the willingness and commitment that the late Major Tau Pala made in Tahiti, he represented many faces and the spirit of the indigenous people of the Pacific. After he passed away, the PCC received the church's request to withdraw their membership. We would like to extend our sincere thanks and appreciation to the Salvation Army PNG for their support given to the PCC in the past years. Although they no longer official member of the PCC, we still work with them through the PNG Council of Churches.

In 1998 the office received one application from the Protestant Church of Chuuck. As the normal procedure, the Secretariat circulated the application to all member churches for their information and endorsement. Some churches responded and some we believe still keep the information safe in their office. This Assembly will make the final decision on this particular matter.

G. MEMBERS' CONTRIBUTION AND COMMITMENT

G.1 Contribution

One of the commitments that the Churches and National Councils of Churches made when they applied for membership was their annual contribution to the Pacific Conference of Churches. We congratulate the members who honored this commitment to update their annual contribution. We also sympathize with some members who are most willing to honour this commitment but due to their own financial needs at the national level, they could not able to make this happen. We also notice that some of the churches have not responded at all and this worries us at the office.

We believe that this is the right forum to make decisions on how to address this issue. During the review, the question of ownership and self-reliance kept coming back to the discussions. It is really important to show what we mean by owning the organisation. We need also to show that our ecumenical movement has improved since the last ten years and is progressing towards some sort of self-reliance. Most of the time we have relied on grants from overseas donor partners. Due to our dire need of their financial assistance and services we have had to comply with their financing agreements and policies which of course some times are against our interest. We are fortunate that we have partners who understand our situation and they continue to commit their support for us. The question is for how long? As most of the partners are also going through restructuring, there will be a change of structure and priorities and, for sure, there will be time in the near future that they will have no choice but to change direction. We would like to encourage all the churches that are here today to make some decision that will assist us to move forward and to stand on our own.

During our visits to the member churches it was very clear that some members see PCC as an office in Suva, far away from them, and they are not interested in it. How can these people and these churches own the PCC? What can we do to create a sense of belonging, ownership, and commitment?

How do we deal with the communication problem? It is indeed an expensive exercise but all labour and expense is wasted if the information is not received and actioned accordingly. We often wonder whether they have received them hence, we have always pleaded with Executive reps to support this conveyance of information and ensure that it gets down to the grassroots. How can we expect our members at the local level understand the Pacific Conference

of Churches and its vision, mission and activities if the information is held up elsewhere and not at the church head office?

The new structure brings new motive and new vision but the question that we need to ask, is "Does the new PCC bridge the gap with the member churches? May be this is the best time for us to reaffirm the new structure or make some contribution to the new structure.

G.2 Commitment — Issues and Concerns

We've come a long way but that journey hasn't always been pleasant, easy and straightforward. We still hear the voices of women who have silently suffered because of development; women, who became victims of political crises; women who were daily violated and abused because of our traditional pride. How many of our qualified women still struggle to be recognized by the churches and many more gifted women have been refused employment because of their gender.

Today many of our young people are moving out from the mainline churches and joining new religious movements. Why is it so hard for the churches to consider the needs of the young people and their interest? Many of our Pacific Islands top the list of high crime and suicide rate. How many of our churches included in their action plan an awareness program for these young people? How many of us participated at the youth programs on Sunday and during the week?

We need to look at our priority list now and question our mission as an ecumenical organisation. Many of our churches own schools and businesses but how many have established counseling centers to address the needs of their members who are suffering. We need to refocus our works today on what the people need and not on our interest.

Drugs and crime rates are increasing everyday and not only affect society as a whole but the churches in particular. HIV/AIDS prevention has been widely advertised, what have the churches done to help it's neglected victims. How have the church supported the awareness and prevention programs. The issues of migration and uprooted peoples have been highlighted now and again. Many of our people migrate to not only our neighbouring countries but to the United States of America and even European countries. What have we done to help these people and what we are planning to do?

We also notice during our preparation for this Assembly the economical situation of our churches. Many of our members could not afford to send their full delegation due to their financial situation. We believe that it is important for this Assembly to look at this matter urgently. Maybe there is a need to consider the number of delegates that we allocate for member churches.

We would also like to highlight what we believe prompted the success of ecumenism in the Pacific. The Niue Council of Churches and the American Samoa Council of Churches had successfully celebrated Holy Communion in

their respective islands. All their member churches came together and celebrated the unity of God's people in the sharing of bread and wine. We praise God for the commitment that these people made in order for them to break through barriers which they believed had kept them apart for so long. The late Bishop Finau had echoed this vision at the 1991 6th Assembly in Vanuatu. This was a good opportunity for the representatives from American Samoa and Niue to share their story with others.

H. FINANCES

We will look at the financial report later but I would like to draw your attention some important factors that we need to discuss and consequently make necessary decisions.

- 1 **Membership Contribution.** We understand that this item has been brought up in almost every Assembly but after discussions there has been no concrete agreement or some common understanding. For us at the Secretariat, it is difficult to address this issue since there has been no clear direction from the Assembly and not even a specific mentioning in the Constitution. This is the right forum that should guide us through with what is best for all. We are not pushing some decisions that may sound discouraging but we would like to make us responsible to the needs and concerns of our churches. Many of our members are not up to date with their contribution because they are facing difficulties at the local levels; therefore how can we help them with that situation or in easing the guilt of not been able to pay their dues? On the other hand, how we can we help the members who are up to date with their contribution so they do not to have ill feelings towards their brothers and sisters who are behind with their obligations.
- 2 **Local Activities:** In the past five years we had encouraged our member churches to contribute into the budget for their local activities. Some are to be congratulated for they did very well with regards to local contribution. A few contributed 30–40% of the total budget and the rest contributed 1–2% of the total budget. Since all the activities were implemented locally, it is important for the churches to make an effort to contribute as much as they can. The issue of self-reliance has been identified in the last five years as one of the major concerns and we do believe that starting with local church activities will reflect the reality of our commitment to this challenge.
- 3 **Fundraising:** This may sound new to us but some member churches have practiced this for many years. Some churches shared that their local contributions toward local activities were from their own fundraising. Apart from the local activities that were approved by the Pacific Conference of Churches, each member church implemented their own action plan with resources that they collected locally. Maybe this is a fine example of the way forward in regards to the issue of self-reliance. At the moment, overseas partners

contribute approximately 70 per cent whilst membership fees contribute 30 per cent of the budget. We should think of how we could fundraise to meet at least 50–70% of our budget.

- 4 **Accountability:** This is one of the weaknesses we have experienced; that we are always willing to receive but slow to account for what we have received. That is why many of our programs are delayed because the financial reports were not submitted on time or not at all. The reason for that is because we were spending the monies but not recording it properly. Accountability should be part of our daily work not only with monies but also with all the responsibilities given to us. Sometimes we request for higher figures than what we actually need and this causes the delay because you struggle to use the funds that have been sent to you.
- 5 **Audit Report:** The PCC Executive approved Price-waterhouseCoopers as our PCC Auditor since 1998. Since then we had been working very closely with them to make sure that PCC accounts are in good order each year. In our 1997 account the auditor identified 23 recommendations for us to implement. Most of those recommendations were implemented accordingly whereas a few were delayed due to lack of relevant information. The Management letter for our 1998 account came with 11 recommendations that have been implemented accordingly. In 1999 account identified only 4; in 2000 only 2; and in last year's accounts, for the first time there was no management letter and no recommendations appeared.

We are so thankful to you all for your cooperation that enabled us to maintain our finance in good order. We also honour the work of the Finance and Property Committee as well as the Finance and General Business Committee for their skills and support to the Secretariat in order for us to implement all that have been highlighted in the previous management letters. We hope that we will continue to keep our books as clean and accurate as possible.

Since 1997, we had confirmed that our accounts will be audited in March of every year. We are pleased to inform you all that we have honored that commitment since then and the normal routine is that by April the donor partners together with member churches should receive the audit report.

These are the concerns that we need to address as soon as it is convenient in order for our canoe to sail smoothly.

I. ROUND TABLE AND OVERSEAS PARTNERS

Working in partnership with our overseas partners was a blessing not only for us but for them as well.

The Pacific Conference of Churches is fortunate to have its own round table meeting with its ecumenical partners abroad. This is the forum where all of us come together to dialogue and seek ways of how we can support each other. The first Round Table after 1997 was held in

Nadi, Fiji in May 1999 and the last meeting took place in Suva, Fiji in October 2001. They were both fruitful meetings not necessarily in terms of the financial reporting but the exchange of skills and information that benefited both parties. We are so grateful to the honesty of the partners in challenging us with what we believe will take us forward in our ecumenical journey.

At the last Round Table meeting much discussion transpired on how we can utilize to fullest the visits of donor agencies in the region. Of course it is an opportunity for fellowship and sharing but we could do more and it would mean more to us in terms of our work and building up of working relationships. How we can deal with issues in our region in comparison with the ways and means we have learned from our sharing and with the information/ reading material they have provided us with.

This year before the Round Table meeting, the Pacific Desk and the PCC Secretariat initiated a forum whereby regional organizations came together to share the work they do in response to the issues which are affecting the Pacific region at this present time.

The other important task of the Secretariat is to act as mediator between the donor partners and the Pacific churches. Its prime function is to channel resources received from the donor partners to the churches. The churches are the major recipients of the resources but the Secretariat only coordinates its use.

To implement this important task, the Secretariat is required to furnish the partners with progressive reports and other update information on how the resources are being utilized and for what purposes. For the past years we have managed to make available the Audit report in March every year, endorsed by the Executive and distributed to all donor partners and member churches. We also have tried to provide two reports every year – mid-year report providing detailed information on the first half of the year and the final report covered the second half of the year.

We have been encouraged with some comments and suggestions especially to some important issues raised in the report. We would like to express how much we do appreciate their continued support for the works of the Pacific churches.

J. VISITATION PROGRAM

We feel that this is one of the most important aspects of our ministry to our member churches. Being with the people at their local level to feel what they feel, experience their way of life and to witness and celebrate their success.

We were fortunate to be invited to participate in some of your synods and conferences. The good example is the Church of Christ in the Marshall Islands. PCC hardly has programs for the church in the Marshall because the church implements their own action plan. However, it has become a normal practice that PCC and other regional organizations were invited to help the church with their two weeks summer school where they train their ministers, women and the young people. When we look at the content of the programs

it is in line with our management training which we have identified in our five focus areas. Marshall Islands run these two week workshop using their own resources and at their own expense. After two weeks training not only the members of the church learn but all those present including resource personnel.

In the past years the Moderator, Deputy Moderator and some of our Executive members visited our member churches and attended some of the meetings on behalf of the Pacific Conference of Churches. We were so grateful for their commitment to visit our member churches and to dialogue with them especially in regards to the new structure.

We wish to acknowledge the invitation by the Anglican Diocese of Polynesia and the United Church of the Solomon Islands to celebrate their 100th anniversaries of their ministry in these islands. They were opportune time for celebration, sharing and rejoicing for the promotion of ecumenism at such an event.

Many of the members asked why the General Secretary has not visited member churches. This is not an excuse but this is the reality, that after 1997 PCC was not in a position to function without the General Secretary attending to urgent needs of the PCC at that crucial point in time. It took us two years to meet all the requirements and with the support of the Change Management Team, Executive Committee and its sub-committees we had managed to stand on our own two feet. With the donors' understanding and patience we were able to continue with our activities.

K. WCC PROGRAMS

Since 1997 WCC had various meetings in the region;

Indigenous people's meeting	Suva, Fiji - 2000
Laity People's meeting	Nuku'alofa, Tonga - 2000
Bio-ethics meeting	Nuku'alofa, Tonga - 2001
Globalization meeting	Nadi, Fiji - 2001
Pacific Globalization	Nadi, Fiji - 2001
ACT meeting	Suva, Tonga - 2001
Migrant meeting	Nuku'alofa, Tonga - 2002
Communication Consultation	Nuku'alofa, Tonga - 2002

All the above meetings were organized by the World Council of Churches' Pacific Desk in Geneva directly with member churches/National Councils of Churches. However, some of the logistics arrangements were done by PCC.

We are so grateful to the work done by the World Council of Churches in the region. We believe it is a good sign for the WCC in terms of strengthening their relationship with its member churches. However, we believe that PCC services are still vital in assisting the World Council of Churches with their planning and implementing programs in the region.

Since the PCC is working with its members in implementing activities at the national level. We need to see how PCC/WCC can integrate our programs instead of duplicating them. WCC should allow the region to decide their major needs and concerns and for them to assist its member churches in implementing their own programs.

L. PACIFIC DESK

It is a blessing for the Pacific to have a Pacific Desk in the World Council of Churches structure. Our first Executive Secretary, Mr. John Taroanui Doom and Tetua have been our Pacific home in Europe all the time when we traveled across to the Western World. They served us for more than a decade before the Pacific churches honored their wishes to return to their homeland and their family. We do believe that John and Tetua were good models that we as Pacific leaders should follow. Being in that position is not to enjoy but to make use the opportunity to help the Pacific.

The PCC Executive bade farewell to John and Tetua in Fiji on behalf of the Assembly and the Pacific churches.

We are fortunate that we have a young and dynamic son of the Pacific churches, Mr. Fe'iloakita Tevi being appointed to replace Mr. John Doom in Geneva. It is our hope that Mr. Tevi will continue to take the Pacific into the global map.

We also would like to acknowledge the presence of our Pacific President in the World the World Council of Churches, The Right Reverend Bishop Jabez Bryce. His commitment to serve also as a member of the PCC Executive Committee has been a blessing for us as in sharing his experiences he has taught us a great deal and have inspired the work of the churches in the region.

M. OTHER PROGRAMS/ISSUES

Apart from the PCC and the WCC activities, there are many issues that the Pacific Conference of Churches involved with not only regionally but also internationally. Many of them are global issues but we believe they are no longer global they have affected the Pacific region as well.

i. Climate Change

The Pacific region has been identified as one of the regions drastically affected by the effects of climate change. Rising sea levels has affected low and flat atolls and islands like Kiribati, Tuvalu, Tonga and some parts of PNG and Fiji.

We believe that the churches can play major roles, in voicing out the concerns of these so-called voiceless people not only to their local government but also to their international networks.

We need also to raise awareness with our people on how to help protect our shores and our islands.

ii. Refugees

We launched into this issue when we dealt with the West Papuan people. We have worked through the PNG Council of Churches addressing the humanitarian needs of the refugees in West Papua.

The issue came up again recently when Nauru and some other Pacific islands agreed to accommodate Afghan refugees. The process was very complicated because as far as we know, that although the people were not willing to take the refugees they could not make a choice

because their Government signed the agreement.

It is interesting to note the response of our member churches to this issue. What are the roles of the churches in regards to these people who have been brought to settle in their island countries as refugees?

iii) Political Crisis

In the past years, some of our Pacific Island countries went through turmoil of political crisis that spread out of control in their home islands. We were so grateful to some of our member churches who were greatly involved in promoting peace during the crisis.

We realized that the churches were not really sure where to stand and how to respond to such situations. It is our hope that in the next five years, training should be offered to leaders of the churches on how to face situations like this in the future. What roles that they should play and how to perform during such time.

iv) Natural Disaster

This is the disaster that we could not control but still we could always make some contribution to assist the people in preparing themselves for the disaster.

Some of our islands have been badly affected by earthquake, flooding or cyclone. Early this year, Tonga (especially Vava'u Islands) and the Niua's were badly affected by Cyclone Waka. We were so grateful to the assistance of the ACT Office in Geneva, in accepting the project from the Tonga National Council of Churches to re-build many of damaged homes of the unfortunate families in Tonga.

During the ACT Pacific churches meeting in Suva in 2001, the idea of establishing a national or regional body that can play a major facilitating role in situations like these were highly recommended. However, the members strongly feel that working nationally will be much more effective than trying to work regionally. They just hope that the member churches should not be waiting for the request but urgently respond to the needs of their brothers and sisters who were affected.

v) REO's Meeting

WCC is still facilitating the annual meeting of the Regional General Secretaries. This is the forum in which WCC and all general secretaries share the activities that they have implemented in each region. They also discuss and share ideas on how to address global issues. PCC has participated in this forum and will continue to do so in future.

vi) CWM

Although PCC is not a member of the CWM, we were fortunate to be invited to participate in various meetings of the Council for World Mission. PCC has really appreciated the spirit of partnership that has been extended to us in the region. We hope that we will continue to work with the CWM for the sake of our member churches who are also members of the CWM.

vii) Global Ministries

Global Ministries is still continuing their commitment to support the PCC through their annual grants to assist our young people and women.

In the past three years global ministries hosted a few meetings not only for the Methodist family but also other denominations and PCC was gratified to be invited as resource personnel at the meetings. We would like to extend our appreciation for recognizing the important role that the Pacific Conference of Churches had played.

viii) Ecumenical Coalition on Third World Tourism:

This is an organization owned by the Regional Council of Churches including the Pacific Conference of Churches. PCC is still committed to continue its participation at this important forum.

ix) Fellowship of the Least Coin

The Fellowship is an international ecumenical movement for justice, peace and reconciliation having its headquarters in Thailand. PCC was privileged to host its 21st Meeting of the International Committee, the second in the Pacific. This was held at Raffles Gateway Hotel in Nadi from 06 – 11 November 2000.

The Fellowship continues to assist women's programs in the Pacific through the PCC. It has contributed also to this Assembly hence, PCC in turn has tried to promote the fellowship on the Assembly bags and especially through prayers for justice, peace and reconciliation amongst women's fellowship in its member churches.

x) Pacific Day of Prayer

This movement is affiliated to the worldwide movement of Christians of many traditions who come together to observe a common day of prayer each year on the first Friday in May and who, in many countries have a continuing relationship in informed prayer and prayerful action whose origins date back to the 19th century.

PCC shares the theme with the member churches' women's fellowship each year and encourages them to write up the prayer rites for distribution and observance.

N. EVALUATION

One of the important tasks of the REAT is to evaluate each year's program before reviewing their program activities. The evaluation highlighted strengths and weaknesses that we are still facing in implementing activities within the new structure.

It is very clear that the relationship between the National Councils of Churches and their member churches need to be strengthened. The commitment of the churches to ecumenism still needs to be encouraged also. The churches' local contribution to all the activities at national level still needs to be realistic.

Accountability of the churches in regards to report writing and budget preparation still needs to be developed.

Serious action should be taken to improve the capabilities of church workers to execute these duties. As it is, the late submission of reports from the churches and the National Councils of Churches has not only contributed to the delay of their remaining project proposals but also delayed the submission of the report to our donors.

Since this year is the final year to complete the implementation of the three-year plan, we believe it is necessary to conduct a proper evaluation on how effectively we have tried to work within this new structure. To implement this important task, the Round Table partners offered the services of Rev Rexvalor Reyes (Financial consultant) to review the financial structures and systems of the organisation. This Assembly will also be a starting point of getting feedback from you all on how you evaluate the new structure based on some of the questions that have been identified in this report and the Moderator's report. Our staffs will be interviewing some of you during this Assembly and please be kind enough to spare your time for that important task.

At the beginning we identified the five focus areas that the Review highlighted. After the three years of implementing all the activities under the five focus areas we noticed that about 50% of the activities raised awareness on Ecumenism, 25% on Capacity Building, 15% on Justice, Peace and Integrity of Creation, 5% on Christian Stewardship and 5% on Institutional Strengthening.

We were also committed to look at the importance of sustainability and good governance in order for us to move forward with our work. We need to consider special attention to encourage our members for more accountability, transparency and competency.

Regardless of the weaknesses that we had experienced, some new and inspirational development needs to be revealed. Ecumenism is almost a well-known word now to the churches and to many people through our activities at the national levels. The strength of the churches and the varied resources readily available both at local and national levels have to be highlighted in some instances. We have in some ways promoted or brought to realization the structure by uplifting the spirit and working relationships amongst our member churches and NCCs. We have tried through our local and national programs to urge and create awareness for the churches to gain more skills and experience.

We have completed the first three years' plan that had been endorsed for us. We celebrated our achievement, and we learnt from our weaknesses. The next three years look much brighter and should allow for more improvement after the experiences we have had in these past years.

O. SECRETARIAT

As has been identified in the restructuring report, after the restructuring was implemented only three staffs remained in the office — the Acting General Secretary, Secretary Cashier and the Maintenance Officer. Not until 1999 when the three Ecumenical Animators and the Finance & Administrative Officer joined the team.

The first two years had left us with different experiences of excitement, frustration and expectancy. However, they did not discourage us but instead had given us more strength to proceed with our tasks as facilitator and coordinator for our churches.

The second half of 1999 was blessed with divine graces, which enabled our implementing the first activities within the new structure of the Pacific Conference of Churches.

In an office where the staffing level had been reduced to five Executive staffs, the seeds of expectancy to gain the trust of the member churches to implement the action plan should be given more time to grow and bear fruit.

This is not so much on the facilitation of the activities but rather on building relationships and trust between the Secretariat and the member churches and national council of churches. Fortunately, this was developed rapidly and effectively.

We were fortunate that the new staffs came with new strengthen, and new vision and their commitment made us move forward with our responsibilities. The three Animators represented Polynesia, Micronesia and Melanesia.

All the three Ecumenical Animators came to Fiji with their families and they are all accommodated at our PCC houses at Nasese.

The staff had done well their tasks and they will continue with that Spirit of assisting our member churches who are really in need.

P. VOTE OF THANKS

I completed my three years and eleven months serving as your General Secretary today and I know that I owe a lot to you all for what you have done since 1998. I was appointed as Acting General Secretary at the end of 1997, re-appointed early 1998 and confirmed to the position in October 1998. I am humbled by God's Grace for calling my family to serve Her and the churches of the Pacific in my capacity as General Secretary. It is indeed an honour for me to follow the footsteps of those who were before me, to learn from the people, to live with the people and to serve the people. The first two years were not that easy since we were dealing with the issue of recovering the Pacific Conference of Churches. Fortunately God is always with us as our strength and shelter, always ready to help in times of need.

We would like to extend our appreciation to the Executive Committee and all its sub-committees, for their commitment to oversee the works of the Pacific Conference of Churches. Their efforts to walk with us during the reforming process of the organization, their continued support given to us the Secretariat. We extend to you all our best wishes for the continuation of your ministries in your respective churches. We will not forget to pay tribute to our committee members who were called to rest during their service to the Pacific Conference of Churches. To the late Rev Arthur Tierney, General Secretary of CEPAC and Ratu Aca Vunacete of the Methodist Church in Fiji.

To all the member churches and the national council

of churches for your patience to go through the restructuring process. Your commitment to implement the process has encouraged us to affirm the new challenge that we had in front of us. Thank you for releasing your members to serve as staffs of the Pacific Conference of Churches. We believe that this is just the beginning of a long journey ahead of us and we need each other for the sake of our region.

To all our donor and ecumenical partners from overseas, you have challenged us to be strong when facing the reality of today's life. We appreciate your patience with us with our shortcomings and your continued commitment to walk with us in good times and even in worst of situations and especially in providing funds for the implementation of programs and the administrative expenses of the Secretariat.

Thank you for supporting the Pacific Conference of Churches in their restructuring process. Our partnership is not only because of the resources that you have provided but the exchange of information, experiences and skills that would benefit the whole people of God.

May we extend our sincere appreciation to the Change Management Team, Rev Sereima Lomaloma, Late Rev Arthur Tierney, and Ms. Salamo Fulivai. They had accepted the responsibilities not only at very short notice but also within difficult circumstances. They had committed to support the Executive Committee during the restructuring process.

We would like also to extend our most sincere thanks to Mr. John Doom and Tetua for the long years commitment that they had offered for the Pacific Conference of Churches. To Mr. Fe'iloakitau Kaho Tevi and 'Eleni for the continuation of that service to the Pacific and being our Pacific voice to our overseas partners.

To our former elected officers, Pastor Reuben Magekon and Rev Dick Avi, the current Moderator; Mrs. Fuiya Kavaliku and the Deputy Moderator, Bishop Philemon Riti. We are here to day because of your good leadership. Thank you for dedicating your time and your strength to the works

of the Pacific Conference of Churches. Thank you for leading us through during the difficult days of our work. Your spiritual guidance has brought us here today for this important forum of the churches.

To all the staff's spouses and children for their support given to the staff members in order for them to fulfil their duties well.

To all my colleagues, Rev Leva Kila Pat, Rev Soama Tafia, Mr. Raju Timothy Fong, Mr. Makoni Pulu, Mrs Lusia Lalabalavu and Mr. Sukh Ram. I applaud and praise the team spirit that we had shared. You have committed to focus on what we were called to do despite the uncertainty that we sometimes face in Fiji. You have performed to the best of your abilities. You have taught me so much and I will treasure them all as good memories of our fellowship. Please continue to share that love with whoever joins the PCC ecumenical team in the future. Thank you for taking up the leadership roles whenever I was absent from the office and thank you for being good ambassadors on behalf of our Pacific churches. Please forgive my shortcomings and my failure in performing my leadership roles. May the good Lord continue to be your guide and your strength.

To my family, my son Tevita Katoa Lameisi Palu and my daughter, Fine-ki-folau Halaifonua Palu. Although you are still young but your lives have contributed a lot to my working at the Pacific Conference of Churches. To all my relatives and friends who have helped taking the burden of my other duties in order for me to fully commit to my responsibilities for the churches in the Pacific.

Last but not the least, to my church, the Free Wesleyan Church of Tonga for trusting and supporting my family through my entire period of service to the Pacific Conference of Churches. And to all of you who are here today for all the contributions that you have made towards my ecumenical journey. Let us continue to walk in Faith knowing that God will always be with us till the end of time. May God's name be praised and glorified.

Vinaka Vaka Levu and Malo a'upito. 'Ofa atu

Rev Valamotu Palu and the PCC Ecumenical Team

1999 – 2002 ACTIVITIES REPORT

This report covers the program and activities during the period 1999 – 2000 carried out by NCCs and member churches together with regional programs organized by the Pacific Conference of Churches. The report is presented in three (3) parts, which may give a clearer picture of works carried out under the new PCC Reform Structure and Program Implementation process.

PART I: 1999 – 2002 PROGRAM ACTIVITIES

PART II: SUMMARY REPORT TO 1999 – 2002 PROGRAM ACTIVITIES

PART III: CRITICAL ANALYSIS

The vision and aim of the new Reform Structure may be seen through what has been done in the past four (4) years. The process by which this new venture was carried out has not been an easy task, there has been so many difficulties and problems encountered during the implementation process. And this may be seen through the report as most countries struggled to get acquainted with the new PCC Reform Structure. It takes time for all PCC stakeholders to really get into the picture, however, the best thing is that a beginning has been made and that PCC is on the right track.

We, together give thanks and praises to God for bringing PCC this far through our cooperative effort of working together with our donor partners in the spirit of love, respect and supporting one another. The future of PCC and the ecumenical movement in the Pacific depends very much on our performance and attitude towards bringing oneness of the Churches in the Pacific to a reality. It is our prayer that God through His Holy Spirit will continue to guide and direct us in our future ecumenical endeavour.

PART I					
1999 – 2002 PROGRAM ACTIVITIES					
COUNTRY	PROGRAM OR ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
COOK ISLANDS {Cook Islands Christian Church}	1. Leadership Training	Focus Area 4– Capacity building	21-23 July 1999	PCC provide resource person	CICC funded program
	2. Management & Stewardship	Focus Area 4– Capacity building	15-19 May 2000	PCC assist program by facilitating, planning and co-sponsorship plus providing one resource person	CICC organized program at local level. Program geared to develop capacities of those involved will be involved in leadership and financial work the church.
	3. Gender Awareness	Focus Areas 2 & 4– Justice Issues & Capacity building.	September 2000	PCC Animator assist in facilitating and processing of program documents. PCC also contribute to program by providing one resource person and co-sponsoring program.	CICC organized program for members at local levels. Gender issues were raised and importance of awareness raising. CICC assist funding program.
	4. Youth Convention	Focus Area 2– Justice issues	January 2001	PCC facilitate, process application and provide funds.	CICC organized program where youth issues like HIV/AIDS and ARH were discussed as means of awareness raising. CICC also contribute to cost of program.

COUNTRY	PROGRAM OR R ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
	5. Ecumenism Program	Focus Area 1– Ecumenical Cooperation	February 2001	PCC facilitate, process and provide funds.	Program organized for CICC members in New Zealand. CICC co-sponsored this program.
	6. Ecumenism Program	Focus Area 1– Ecumenical Cooperation	March 2001	PCC Animator facilitate program and process application forms	Program organized by CICC for its members in Australia. CICC also contributed by providing resource persons and co-sponsoring program.
	7. Leadership and Management (follow up)	Focus Area 4– Capacity building	22–29 July 2001	PCC Animator facilitated and processed program documents, and assisted in planning content of program.	CICC organized this follow up program for church members at outer islands to develop leadership qualities and financial skill among its members.
	8. Leadership & Ecumenism	Focus Areas 4 & 1– Capacity Building and Ecumenical Cooperation	May 2002	PCC Animator assisted facilitating and processing program documents. Funds were also released to assist costs.	CICC organized its program for the benefit of its members at remote and isolated outer islands. A sign of church for others. CICC contributed more to this program
NIUE (Niue NCC)	1. Ecumenism Program	Focus Area 1– Ecumenical Cooperation	27–30 July 1999	PCC Animator facilitated and processed application documents and assisted in planning.	Niue Council of Churches implemented and co-sponsored program; seen as a priority concern, especially in understanding ecumenism.
	2. HIV/AIDS & STI	Focus Areas 2 & 4– Justice issues and Capacity building	August 1999	PCC Animator facilitated and processed application documents and provided funds for program.	Niue Council of Churches co-sponsored and implemented program as one of its priorities in 1999.
	3. Ecumenism (follow up)	Focus Area 1– Ecumenical Cooperation	October 2000	The process of requesting funds was followed with the assistance and involvement of the PCCAnimator.	Sharing of the Lord's Table has been a positive way of moving forward.
	4. Youth Convention (follow up)	Focus Area 2– Justice issues	October 2000	PCC facilitated, processed and co-sponsored program.	Niue NCC implemented program where youth issues were raised and discussed.
	5. Environmental issues	Focus Area 2– Justice issues	May 2002	The program endorsed after fulfilling the required criteria. Funds provided by PCC.	This issue has been of mutual interest and implemented to raise awareness in regard to current trends as far as global warming is concerned.
TAHITI (ECIFP)	1. HIV/AIDS	Focus Area 2– Justice issues	March 1999	PCC facilitated program and assisted in funding. Animator attended as resource person.	ECIFP implemented program and also assisted in funding and provided resource persons.
	2. Youth Convention (follow up)	Focus areas 2 & 4– Justic issues and Capacity building	20–25 December 2000	PCC facilitated and assisted in planning of program and assisted funding.	
	3. Translation Workshop	Focus Area 4– Capacity building	2001	PCC assisted in facilitating, processing of program documents after which funds released for implementation.	ECFIP organized and implemented programme. It was a useful one as it also provided training for translators for the General Assembly.

COUNTRY	PROGRAM OR ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
	4. Translation Workshop (follow up)	Focus Area 4– August 2002	Last week	PCC supported this program through provision of funds and processing of necessary documents.	The program was implemented in the Cook Islands prior to the General Assembly.
TONGA (TNCC)	1. Ecumenism	Focus Area 1– Ecumenical cooperation	19–24 November 1999	PCC Animator facilitated program, processed application and assisted in funding	TNCC implemented program as part of its ecumenical week. TNCC co-sponsored program.
	2. Ecumenism (follow up)	Focus Area 1– Ecumenical cooperation	November 2000	PCC continued to support the program by funding and processing application.	TNCC provided resource people and co-sponsored program.
	3. Youth program (follow up)	Focus Area 4– Capacity building	11–14 December 2000	PCC provided funds to support this follow up programme	TNCC implemented program through Youth Desk, also co-sponsored program.
	4. BEM Document	Focus Areas 1 & 4– Ecumenical cooperation & Capacity building	26–27 October 2001	PCC assisted in facilitating of program and processing of application to support release of funding.	TNCC implemented program where participants discussed the BEM document and planned for the future.
	5. Jesus in Tonga Program	Focus Areas 1 & 4– Ecumenical cooperation & Capacity building	18–22 November 2001	The program was supported by PCC as one of ecumenical nature and where ecumenical discussion and sharing was much needed by the different churches.	Tonga for the first time organized a program of such nature where presentations were based on the Tongan culture.
	6. Women's Program	Focus Area 4– Capacity building	2000–2001	PCC supported program through funding as it was crucial in the development of capabilities and skills of women.	TNCC through its Women's Program implemented program and also provided resource personnel.
	7. Migrant's Program	Focus Area 2– Justice issues	April 2002	PCC supported program as it raised concern regarding migration of Pacific Island people.	TNCC organized program to which participants from other Pacific Island countries were invited.
AMERICAN (ASCC)	1. Common Meal	Focus Area 1– Ecumenical Cooperation	11–18 November 1999	PCC supported the program through funding and facilitating and processing documentation.	ASCC implemented program and organized activities relating to the sharing of the Common Meal.
	2. Common Meal – Youth	Focus Area 1– Ecumenical Cooperation	12–13 October 2000	PCC still support the program as an on-going one.	ASCC organized a combined service where all members shared the Lord's Supper.
	3. Teenage Pregnancies	Focus Area 2– Justice issues	November 2001	PCC assisted in facilitating and providing funds.	ASCC implemented program.
	4. Teenage Pregnancies	Focus Area 2– Justice issues	April 2002	PCC assisted in facilitating and providing funds.	ASCC implemented program.
SAMOA (Samoa Council of Churches)	1. Leadership training	Focus Area 4– Capacity building	1999	One of the priority issues the SCC has taken up for church leaders. PCC fully supported facilitation and funding for program.	SCC implemented the program and provided resource persons. The program was very useful as it provides and equips participants to be good leaders.
	2. Gender Awareness Program	Focus Area 2– Justice issues	September 2000	PCC processed application and documents prior to release of funds and Animator's facilitation.	SCC organized and implemented program and contributed to cost.

COUNTRY	PROGRAM OR ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
	3. Youth Convention (follow up)	Focus Area 2—Justice issues	November 2000	PCC processed application and documents prior to release of funds and Animator's facilitation.	Suicide has been an important issue discussed in this workshop.
	4. Land Issue	Focus Area 2—Justice issues	23–27 April 2001	PCC supported program by processing application, providing funds and facilitation.	The workshop has paved the way forward for further discussions and finding ways of solving land problems.
	5. Women's Program	Focus Area 4—Capacity building	1–3 October 2001	PCC facilitated program, processed application and budget proposal, and shared cost of programme.	Women's issues were raised during the workshop. Also the role of women in church and society was discussed. This was a step forward in the life of the churches in Samoa.
	6. Adolescence Reproductive Health (ARH)	Focus Areas 2 & 4 Justice issues & Capacity building	Nov–Dec 2001	Because of importance of issue, PCC contributed funds, facilitated program and processed required documents.	The SCC implemented the program. Awareness raising for young people has been top priority as the issues have been of mutual concern.
	7. Women's Program	Focus Area 4—Capacity building	May 2002	The fund to assist cost of program was channeled through PCC from the Women's fund	It is hoped the program would develop the capacities and skills of women in order for them to be able to face the reality of the situation.
	8. Suicide and Toxic Waste	Focus Areas 2 & 4—Justice issues & Capacity building	March 2002	PCC assisted in funding of program	No report submitted
KIRIBATI (KNCC/KPC)	1. HIV/AIDS Program	Focus Areas 2 & 4—Justice issues and Capacity building	8–10 September 1999	PCC Animator facilitated program, processed documentation, was involved in planning content of workshop and provided one resource paper on theological aspect of the issue.	KNCC implemented and co-sponsored program. Resource people were provided from Ministry of Health, Roman Catholic Church and KPC. The issue has been of mutual concern for the people in Kiribati.
	2. Ecumenism Program	Focus Area 1—Ecumenical Cooperation	13–15 September 1999	This program was submitted together with the HIV/AIDS program and PCC was greatly involved in the preparation process.	KNCC implemented program as a means of furthering discussions on ways of how to unite the churches in Kiribati.
	3. Alcohol, Violence & Youth.	Focus Areas 2 & 4—Justice issues and Capacity building	Nov–Dec. 2001	PCC Animator facilitated program and processed application and budget proposal prior to releasing funds for program cost.	The Kiribati Protestant Church being a direct member of PCC implemented program and invited participants from other churches.
TUVALU (Ekalesia Kelisiano Tuvalu)	1. Global Warming	Focus Area 2—Justice Issue	April 2001	PCC Animator facilitated program, processed application, budget proposal and also assisted in the content planning prior to release of funds. PCC also contributed by sending an Animator to be part of the Resource team.	Ekalesia Kelisiano Tuvalu implemented program and provided resource personnel from the Dept of Environment. The issue is a critical one for the people of Tuvalu. The participants called for a united voice from the churches in the region to protest against the use of gas emissions by industrial countries in the world.
	2. HIV/AIDS & STI	Focus Areas 2 & 4—Justice issues and Capacity building	December 2001	PCC continues to support issues of mutual concern such as HIV/AIDS. Funds provided for program and	Ekalesia Kelisiano Tuvalu implemented program and contribution from Ministry of Health in Tuvalu helped

COUNTRY	PROGRAM OR ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
	3. Gender Awareness	Focus Areas 2 & 4—Justice issues and Capacity building	January 2002	one personnel to resource team. Program endorsed with HIV/AIDS & STI program.	further the participant's understanding regarding the issue. Ekalesia Kelisiano Tuvalu implemented program. Gender issues were discussed especially women, men, youth, children and elderly people and ways of improving relationships.
	4. New Religious Groups in Tuvalu	Focus Area 4—Capacity building	June & July 2002	PCC facilitated program, processed documents and assisted in funding.	Ekalesia Kelisiano Tuvalu organized program according to plan and also provided necessary resources.
MARSHALL ISLANDS (UCCIM)	1. Youth Convention	Focus Area 4—Capacity building	17 June–01 July 2001	PCC provided funds to assist costs and send the resource person.	6000 youths from UCCIM attended and participated in discussions, singing praying and dancing, reflecting on the theme 'Striving Towards the Goal.' 90% of cost provided by UCCIM.
	2. Management & Stewardship Program	Focus Area 4—Capacity building	20 July–5 August 2001	PCC Animator facilitated program and was part of the resource team.	UCCIM funded and organized the whole program.
POHNPEI (UCCIP)	The United Church of Christ in Pohnpei, though visited in 2001, never sent in any submissions.		Animator carried out visitation in August 2001.		
PAPUA NEW GUINEA (PNGCC)	1. Need Assessment Study for West Papuan Refugees.	Focus Area 2—Justice issues	26–30 July 1999	PCC Animator facilitated program and provided funds.	PNGCC implemented program to assist the West Papuan refugees.
	2. HIV/AIDS Program	Focus Areas 2 & 4—Justice issues and Capacity building	01–10 August 1999	PCC facilitated program, processed documents and assisted in funding.	PNGCC implemented program where the issue was discussed and theological reflection was the highlight of the program.
	3. Bougainville (PNG) program	Focus Area 2—Justice issues	20–24 February 2000	PCC facilitated and provided funds to assist cost of two people from PNGCC to visit Bougainville.	PNGCC was to have been negotiating with the Catholic Church in Bougainville regarding the proposed program.
	4. Personal Viability	Focus Area 3—Self Reliance and Sustainability	2–14 October 2000 program	PCC funds to support	PNGCC organized program and participants agreed to have follow-up workshops on this topic.
	5. Humanitarian Assistance for West Papuan Refugees	Focus Area 2—Justice issues	12–19 April 2001	PCC provided funds and encouraged PNGCC to work closely with Catholic Church in Vanimo on this program.	PNGCC provided food and cash donations whilst Catholic provided other logistical support such as care, support and security.
	6. Capacity Building Program	Focus Area 4—Capacity building	22–25 May 2001	PCC provided financial assistance for program.	PNGCC implemented program where discussion on issues regarding women's roles in the church and ecumenical movements were raised.
	7. HIV/AIDS Follow-Up program	Focus Areas 2 & 4—Justice issues and Capacity building	May 2000	PCC provided financial assistance for program.	The follow-up program will assist churches in Papua New Guinea to further discuss/work on this important issue.

COUNTRY	PROGRAM OR ACTIVITIES	FOCUS AREAS	DATES PROGRAM IMPLEMENTED	INPUT	OUTPUT
	8. Literacy Program	Focus Area 2—Justice issues	May 2002	PCC provided financial & facilitation assistance for the program	
NEW CALEDONIA (Evangelical Church in New Caledonia & Loyalty Islands)	Nothing received from the church in New Caledonia despite the visit in April 2001.		April 2001	PCC made a pastoral visit	No positive response received until now.
FIJI (Fiji Council of Churches)	1. Right of the Child	Focus Area 2—Justice issues	Labasa, Savasavu and Bua in June 2001	PCC facilitated program and assisted in planing and provision of funds.	FCC implemented program as outlined in plan and provided other necessary resources.
	2. Gender Issues	Focus Area 2—Justice issues	July & October 2001	PCC facilitated program and provided funding.	FCC implemented program through its Women's Desk.
	3. Peace & Reconciliation	Focus Area 2—Justice issues	August 2001	PCC facilitated program and provided funding.	FCC implemented program as planned.
	4. Youth Follow-Up	Focus Area 2—Justice issues	March 2001	PCC provided funding.	FCC implemented program as planned.
VANUATU (Vanuatu Christian Council)	1. Ecumenical Formation	Focus Area 1—Ecumenical Cooperation	1999	PCC Animator assisted in planning, PCC provided funding.	VCC organized program and provided resource personnel. Program was aimed at improving ecumenical relationship amongst Vanuatu Christian Council members.
	2. Family Life/Gaming Machine Program	Focus Area 4—Capacity building	November 2001	PCC facilitated program and provided funding.	VCC organized program and provided other required resources.
	3. Management & Stewardship Program	Focus Area 4—Capacity building	April 2002	PCC facilitated program, provided a resource person and co-sponsored program.	VCC implemented program as planned and provided resources as provided.
SOLOMON ISLANDS	1. HIV/AIDS	Focus Area 2—Justice issues	2000	PCC assisted in final draft of programs, provided funds and resource person.	SICA implemented program as planned.
	2. Youth and Peace Campaign	Focus Area 2—Justice issues	2001	PCC provided funds.	SICA implemented program.
	3. Youth and Peace Campaign	Focus Area 2—Justice issues	2001	PCC assisted in funding.	SICA co-sponsored program.
NEW ZEALAND PI & Maori of PCANZ)	1. Connecting in Mission	Focus Area 1—Ecumenical Cooperation	April 2002	PCC provided funding assistance and facilitated program. One Animator was part of resource team.	PI and Maori churches organized and implemented program. The program was seen as a step forward in building good working relationships among churches in New Zealand. PI and Maori churches of PCANZ also co-sponsored program.

REGIONAL PROGRAM

NAME OF PROGRAM	FOCUS AREA	GENERAL COMMENTS
1. Regional Youth Planning Committee	Focus Area 2 – Justice Issues	The meeting was held in Tonga from 08 – 09 July 1999 in preparation for the Pacific Youth Convention in 2000
2. Regional Youth Convention	Focus Area 2 – Justice Issues	The Convention was held in Tonga from 10 – 17 January 2000. PCC contributed mostly to this program not only by facilitating the program but also in funding it. The forum discussed issues relating to youth and recommendation from this convention were sent to all PCC member churches.
3. Pacific Feast Liturgy	Focus Area 1 – Ecumenical Cooperation	The Ecumenical Liturgy Committee which comprises of representatives from Roman Catholics and different Protestant denominations was tasked to prepare a liturgy with a more Pacific flavour for the celebration of a Pacific Feast (AGAPE), as a step forward in the effort to dialogue more on the Eucharist issue. The Liturgy was endorsed by the PCC Executive Committee Meeting in the Cook Islands in March 2000 and was sent to all PCC member churches and NCCs as a guideline for preparing their own liturgy. The only country NCC that have responded to this were the Tonga National Council of Churches, American Samoa Council of Churches and Niue Council of Churches
4. Ecumenical Journey	Focus Area 1 – Ecumenical Cooperation	This program was planned to bring together pioneers in the Pacific to share their ecumenical stories. Mostly especially to view the ecumenical journey not only each individual pioneers, but also to focus and bring in new perspectives to the life of the ecumenical movement in the region. The program has been a success and a videotape has been prepared to be screened at the PCC Assembly. A book has been published also to mark this important program which was held in Nadi from 25 – 28 June 2001
5. REAT & Church Leaders Capacity Building Program	Focus Area 4 – Capacity Building	The program was aimed at building management skills and topics on Leadership which equipped church leaders with the know-how to serve as leaders in their own church were covered. Program was held in Suva in February 2002. Not all churches were represented as planned, however, most NCCs and some member churches attended the entire program

OTHER ACTIVITIES & STAFF INVOLVEMENT

ACTIVITIES	DATE	DETAILS	GENERAL COMMENTS
1. Bible Study for Women in Nauru	December 1999	PCC was invited to facilitate this program for women of the Congregational Christian Church in Nauru.	PCC Animator Rev. Soama Tafia responded to the request and was there in Nauru to help out in this special program. PCC met travelling expenses and allowances.
2. Global Ministries Conference	1999	PCC was invited to attend this conference.	
3. Conference on Third World Tourism	1999	PCC was a member of this body	PCC General Secretary attended on behalf of PCC in USA.
4. Uprooted & Migrant Program	2000	PCC Animator met with Rev. Simote Ve'a in Fiji to discuss program.	Meeting took place in PCC office in Suva.
5. REO General Secretaries Meeting	2000	PCC has always been part of this on-going program	The meeting was attended by Rev. Leva Kila Pat on behalf of the General Secretary
6. SPATS Council	2000	PCC was invited to attend	Meeting took place in Samoa
7. ARH Regional Meeting	2001	PCC was invited to present a paper on the churches' role in implementing ARH issue	Rev. Soama Tafia – PCC Animator attended the planning on behalf of PCC
8. NCCA National Forum	2001	PCC was invited to attend this forum	The General Secretary attended this Forum to show support, as NCCA was active in the restructuring of PCC
9. Global Ministry Conference	2001	PCC was invited	Rev. Valamotu Palu and Mr. Makoni Pulu attended the conference in behalf of PCC which took place in Tonga
10. ICCO Meeting	2002	PCC was invited	Rev. Leva Kila Pat and Mr. Raju Fong attended on behalf of PCC, meeting was held in Madang, Papua New Guinea
11. World Day of Prayer & Global Ministry	2002	PCC General Secretary was invited	Rev. Palu facilitated Bible studies and presented a paper on the topic – 'SELF ESTEEM'.

PASTORAL VISIT PROGRAM 1999 – 2002

COUNTRY	VISITATION TEAM	DATE OF VISIT	GENERAL COMMENTS
SOLOMON ISLANDS (Solomon Islands Christian Association-SICA)	Rev. Leva Kila Pat – PCC Animator	December 1999	The visit was made possible to explain PCC new reform structure and program implementation process.
TUVALU Ekalesia Kelisiano Tuvalu	Rev. Soama Tafia – PCC Animator	May 2000	The Ekalesia Kelisiano Tuvalu was not involved in the first planning process and so the visit was aimed at sharing and explaining of PCC new reform structure and program implementation process
MARSHALL ISLANDS	Rev. Valamotu Palu – General Secretary	2000	Invited to attend the women's conference of UCCMI. She shared with them PCC reform structure and programs
NIUE	PCC & WCC Team	2000	Discussing future ecumenical activities in Niue
NEW CALEDONIA	Moderator, General Secretary & Animator	2001	The Team explained PCC new reform structure, program and Assembly matters
NEW ZEALAND	PCC Moderator, General Secretary & Animator	2001	The Team met Moana Nui Committee and explained PCC new reform structure and programs
VANUATU	Executive Committee member – Rev. Lopeti Taufu	2000	The visit was a move by the Executive Committee to visit the former PCC Moderator – Pastor Reuben Magekon who was sick
PAPUA NEW GUINEA & BOUGAINVILLE	PCC Moderator & Animator – Rev. Leva Kila Pat	2001	Visit to Papua New Guinea Council of Churches and Bougainville Council of Churches discussing matters relating to future participation in PCC programs – goodwill visit
VANUATU	PCC Moderator	2001	Visit planned to encourage Vanuatu Christian Council to more participation in PCC programs
SOLOMON ISLANDS	PCC Moderator	2001	Visit was planned to assist the people after the crisis of ethnic tension in the Solomon Islands
COOK ISLANDS	PCC General Secretary	2001	PCC was invited to the church assembly and to present a paper on Baptism & Leadership

WORLD COUNCIL OF CHURCHES PROGRAM IN THE REGION

NATURE OF PROGRAM	NAME OF PROGRAM	DATE IMPLEMENTED	VENUE
Regional	Leadership Training Program	August 2000	Tonga National Council of Churches
Regional	ACT International	August 2000	Anglican Church - Suva
Regional	Indigenous Land Rights Program	September 2000	Raffles Tradewinds Hotel - Lami
Regional	Church Leaders Meeting – Pacific Response to Economic Globalization	May 2001	Tanoa Hotel – Nadi
International	Youth Globalization Meeting	August 2001	Gateway Hotel – Nadi
International	Pacific Response to Economic Globalization	August 2001	Mocambo Hotel - Nadi

PCC FOLLOW-UP PROGRAMS ON GLOBALIZATION SUPPORTED BY PACIFIC DESK

NATURE OF PROGRAM	NAME OF PROGRAM	DATE IMPLEMENTED	VENUE
National	Youth Globalization	January 2002	Tahiti
National	Youth Globalization	March 2002	Tuvalu
National	Youth Globalization	April 2002	Vanuatu
National	Youth Globalization	April 2002	American Samoa
National	Youth Globalization	April 2002	Samoa
National	Youth Globalization	May 2002	Solomon Islands
National	Youth Globalization	October 2002	Yet to be implemented
National	Youth Globalization	Date to be confirmed - 2002	Papua New Guinea
National	Youth Globalization	Date to be confirmed – 2002	New Zealand
National	Youth Globalization	Date to be confirmed – 2002	Marshall Islands
National	Youth Globalization	Date to be confirmed – 2002	Tonga

PART II

SUMMARY REPORT OF PROGRAMS AND ACTIVITIES 1999–2002

Introduction

This summary report reflects the nature of programs and activities carried out in 1999–2002, which include the following:

1. Program objectives;
2. Five Focus Areas;
3. Country under each category;
4. Country in sub-regions;
5. Are programs successful?
6. Weaknesses;
7. Problems encountered;
8. WCC programs;
9. Follow-up programs;
10. Program contribution.

This summary report may give more details to the Programs and Activities presented in Part I.

1. Program Activities

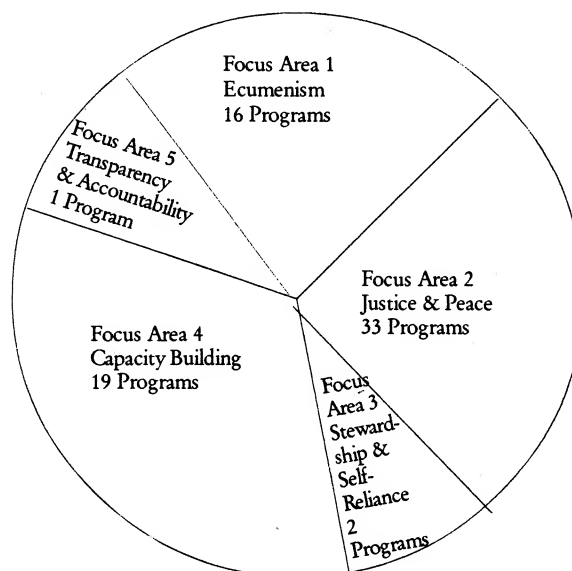
In as far as the new PCC structure is concerned, all programs submitted in request for funding from PCC need to have clear objectives. The primary aim is for these objectives to be achieved during the cause of the implementation process and even after. The indication of whether the program objectives were achieved or not needs to be clearly stated in narrative reports prepared by the NCCs and member churches implementing the programs. Although there is no clear mention of the program objectives being achieved in reports received, there is a general feeling that some of the set objectives have been achieved. Objectives such as awareness raising, developing capacities of people in various issues and acquiring more skills in leadership, stewardship and management and others may indicate the fact that some program activities have been achieved, while others need more time to be revealed.

2. The Five Focus Areas

The new PCC structure called for all programs to be identified under the recommended Five Focus Areas of:

1. Ecumenical Cooperation – Ecumenism;
2. Justice & Peace;
3. Stewardship, Self-Reliance and Sustainability;
4. Capacity Building;
5. Transparency & Accountability.

The purpose of having the Five Focus Areas was for the programs to be scrutinized and placed within the PCC framework, and that issues submitted by NCCs and member churches are the priority concern of members. All programs submitted in the period 1999–2002 were identified under the recommended Five Focus Areas. The diagram below would provide information of the number of programs under each Focus Area.



Though issues are classified under each of these Focus Areas, yet all Five Focus Areas are inter-related and the focal point has been to promote and strengthen ecumenism at national, local, regional and global levels.

3. Operational Plan 1999–2001

The planning of 1999–2001 operations took place in March 1999 and was endorsed by the March PCC Executive meeting. The Operational Plan as it stands has 21 issues to be addressed within the three-year period. These issues cover areas of Ecumenism, Justice and Capacity Building. These issues are included in the Operational Plan, and were raised as a result of the planning process which took place in early March 1999, with General Secretaries of NCCs and some representatives of PCC member churches. The Finance & General Business Committee, on behalf of the Executive, in its first meeting in May of 1999 endorsed the Action Plan for 1999. The 1999 Action Plan was a trial exercise and only a few countries were identified as pilot countries. The issues identified were:

- a. HIV/AIDS;
- b. Ecumenism;
- c. Lord's Supper;
- d. Bougainville Peace process;
- e. West Papua Humanitarian Assistance;
- f. Youth Convention.

The process regarding the facilitation of programs with identified NCCs and member churches started at the end of May and in June 1999. Some countries responded positively; others took time to adjust to the new structure and program implementation process. Each year the Action Plan was always subject to change, accommodating the urgent issues each NCC and member churches wanted to address from time to time. There were some difficulties

experienced during the cause of program implementation. The 2000 coup and November mutiny in Fiji effectively delayed the implementation of some of the programs. However, efforts were made to maintain the implementation process in a good place. It is also good to note that delayed programs from each year were carried forward to the next year. Only after the donor partners' meeting in October 2001 were we advised not to carry forward any program for 2002; this will also happen regarding the next three years program.

The following table indicates the number of programs implemented each year:

1999	2000	2001	2002	TOTAL
12	15	25	12	64

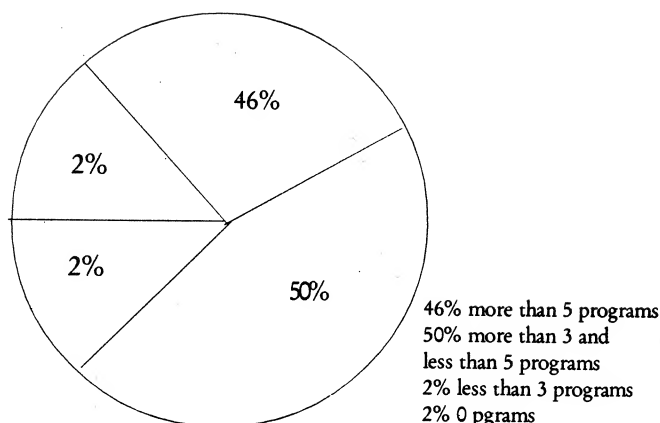
The programs implemented from 1999–2002 covered issues regarding women, youth, children and elderly people. Issues of justice and human rights were also addressed by NCCs and the member churches concerned.

Programs regarding management and stewardship were also offered and taken up by PCC members. All Five Focus Areas are inter-related and the main focus is to broaden the vision of promoting and strengthening ecumenism in the Pacific at local, national and regional levels as well as at global level.

4. Countries in each category

From the programs and activities presented in Part I of this report, an attempt has been made to put countries under each category, which may determine performances in the past four years. Category I — very active; Category II — Active; and Category III — Weak.

Category I	No. of Programs
Cook Islands (CIOC)	8
Samoa (SCC)	8
Tonga (TNCC)	7
Papua New Guinea (PNGCC)	8
Niue	5
Total	36
Category II	
Kiribati (KNCC)	3
Tuvalu (EKT)	4
Fiji (FCC)	4
Solomon Islands (SICA)	3
Tahiti (ECIFP)	3
Vanuatu (VCC)	3
American Samoa (SCC)	4
Total	24
Category III	
New Caledonia (ECINC)	0
New Zealand (PCANZ)	1
Pohnpei	0
Nauru	0
Marshall Islands (UCCIM)	2
Total	3



This diagram shows that more than 90% of the countries have participated in the 1999–2002 programs. Though the 2% countries with 0 programs appear above, yet they have been visited already (see the Visitation program in Part I).

6. Programs in sub-regional countries

Polynesia	Micronesia	Melanesia	Total
Cook Islands = 8	Kiribati = 3	Papua N Guinea = 8	19
Samoa = 8	Tuvalu = 4	Solomon Islands = 3	15
Tonga = 7	Marshall Islands = 2	Fiji = 4	13
Niue = 5	Nauru = 0	Vanuatu = 3	8
Tahiti = 4	Pohnpei = 0	New Caledonia = 0	4
American Samoa = 4			4
New Zealand = 1			1
37	9	18	64

Summary as to number of programs 1999 – 2002

Items	Number
Programs and Activities	64
Pastoral visits	11
Regional programs	5
Other activities	11
WCC programs through PCC	12
TOTAL	103

Summary Note

From the tables shown above the following are noted:

1. That most countries have participated well in PCC programs in the past three and half years.
2. That the pastoral visits have been very significant in explaining the new PCC structure and programs. This has resulted in most countries enjoying PCC services.
3. There was an indication of improvement in program implementation as we move forward.
4. The number of activities plus programs carried out by PCC in the last three and a half years have gone past the 90 per cent mark.
5. That 90 per cent of the countries have participated in

the 1999–2002 programs, although the two countries shown without any program were included in the visitation program.

6. Success of Programs

It may be too early to discuss the success of PCC programs under the new reform structure. However, the following needs to be considered in term of the success of programs:

- The implementation of programs at national and local levels saw more participation in workshops;
- That the use of local language helped in explaining the issues more clearly through cultural images and symbols;
- Human resources at national and local levels have been identified and fully utilized during the implementation process;
- That critical issues have been widely voiced through awareness raising and follow-up workshops. In Tuvalu the awareness raising program on the global warming issue has been extended to outer islands;
- That the issue of sharing in a common table has taken a step further when Niue Council of Churches and American Samoa Council of Churches shared the Eucharist in their own programs;
- The Ecumenical Journey program was a success and the preparation of the videotape and book mark the importance of the program for the future of the ecumenical movement in the Pacific.

7. Weaknesses

Weaknesses have always been part of every venture, and the new PCC reform structure and program implementation are no exception. The following are some of the weaknesses seen:

- Failure of some of the NCCs and member churches to have wider consultation with their members before the submission of programs;
- Issues (especially women and youth issues), need corporate voices, which have been confined to national level;
- Lack of proper planning and consultation with others before the implementation of programs;
- The late submission of narrative and financial reports by NCCs and member churches;
- Late submission of program application forms and budget proposals which result in the delay of programs.

8. Major Problems

There are two common major problems throughout the four years of working under the new structure:

8.1 Communication — This problem has been an on-going one since the beginning of the implementation process. It is understood that some of the NCCs and member churches do not have proper communication equipment and facilities; others do not have proper offices

of their own. The negative responses from NCCs and member churches has been a disturbing factor in the cause of trying to implement programs on time. However, upon continuing pressure from the PCC Secretariat, some of the NCCs and member churches were able to respond positively. The use of email by PCC stakeholders will properly be an effective way of improving future communication.

8.2 Lack of Accountability — This mainly refers to the failure to submit narrative and financial reports. Since the start of this new venture, no report has been received on time or as expected. It took four to six months to receive such reports; some of the financial reports are still outstanding. PCC is accountable to the donor partners in terms of submitting financial reports. This cannot be well worked out because of the non-submission of financial reports from those responsible in good time. It is noted with great interest that after the implementation of programs, narrative and financial reports are no longer priorities. The PCC secretariat continues to remind and demand returns from those concerned.

9. WCC Regional & National Programs 1999–2002

PCC was requested by WCC (especially the Pacific Desk), to facilitate some of the WCC regional programs in the Pacific. Although PCC have our own programs, we responded to the request and took up the facilitating role — even becoming part of the resource team of WCC. Very recently the Youth Globalization follow-up program in the Pacific has been shouldered by one of the PCC Animators and this follow-up program was organized and implemented at national level. In regard to this, PCC initiative in implementing these programs for WCC in the region needs to be recognized. The amount of time allocated to these programs and the burden of work experienced have been a major contribution to the success of WCC programs implemented through PCC. Though the WCC programs are listed separately, yet they have been added to the number of activities carried out by PCC in the last three and a half years.

10. Follow-up programs

Some NCCs and members churches have carried out follow up workshops on issues that are of mutual concern. The follow-up program on the issue of HIV/AIDS & STI has been taken up by PNGCC this year (2002) with the aim of strengthening, awareness, education and the churches' pastoral care and counselling. In Tuvalu the issue of climate change has been of great concern to the people. The Ekalesia Kelisiano Tuvalu and government are working together and have carried out follow-up programs on this issue in some of the islands and hope to complete the whole of Tuvalu by the end of the year. On ecumenism, the Tonga National Council of Churches has carried out follow-up on ecumenism every year in conjunction with the TNCC (November) Ecumenical Week. However, a request was made by some congregations from the outskirts of Tonga for the program to be extended to the outer islands.

The Cook Islands Christian Church has also carried out follow-up programs on ecumenism and leadership in the outer islands. Most of the NCCs and member churches are still taking up new issues emerging from time to time as concerns and priorities for the community. However, the interesting point is that some NCCs and member churches are reaching out to the people living in remote areas, raising awareness and explaining the impact of the issue and what people can do in order to address the issue co-operatively and effectively.

11. Program Contribution

The programs that have been implemented by NCCs and member churches in the past three and a half years have contributed to the on-going church ministry in all countries. Capacity building programs have been conducted to further develop the working capacities of people in the church and to further the mission and ministry of the church. Leadership, management and stewardship, capacity building for women, youth programs and ecumenism have all contributed to the ministry of the Pacific churches. It may not be necessary to see the fruits of these programs at such an early stage, however, they would become evident in the next 3-4 years. It is also worth noting that PCC has contributed to the reconciliation process in those countries where political crisis has surfaced in the last 3-4 years. PCC funded the reconciliation program in the Solomon Islands and in Fiji. Solomon Islands Christian Association and the Fiji Council of Churches are treating this as an on-going program for the churches to implement. The objective is to bring people closer together and encourage them to feel the need to live together and to reconcile in order to build a better future.

11. Ecumenical Development

The Pacific Conference of Churches has existed 41 years after the first Church Leaders' Conference in Malua in 1961 and 36 years after the first General Assembly in 1966 in Lifou, Loyalty Islands. Ecumenical development in the Pacific has been seen moving gradually from time to time and from Assembly to Assembly. From 1961-1977, the ecumenical canoe in the Pacific has sailed through rough seas, and has survived through its journey. The contribution by the pioneers who have passed on and those still with us

have brought PCC this far. We pay tribute to those who have passed away and who dedicated their service to the survival and continuation of the ecumenical movement in the Pacific.

The development of the ecumenical movement in the Pacific can be seen through the structures and process by which PCC operated. The old structure of having programs organized by various desks and the area of implementation at regional level was seen to have caused the slow pace in promoting and strengthening of ecumenism in the Pacific. The problem of non-cooperation between the various desks and non-integration of programs to minimize costs has had an effect on the development of ecumenism in the past years. Poor financial management in the past has also contributed to the slow development of ecumenism in the region.

However, the idea of reviewing the PCC structure and program implementation process has taken a new twist in the development of the ecumenism in the Pacific. The facilitation roles PCC Animators have taken up in the new structure and the implementation of programs at national and local levels in the past three and half years, is seen to have brought life not only to the NCCs and member churches but also to the ecumenical movement in the region. PCC is better serving its members under the new structure.

It is also important to note that under the new program implementation process; ecumenism is no longer confined to a few people, but made known to the wider community at national and local levels. The issues raised by NCCs and member churches in the past three and half years have not only addressed the needs as they arise, but most importantly, contribute to the development of ecumenism at national and local levels.

As already stated above there are problems that need to be considered seriously by PCC members so that these may not hinder the future of the ecumenical movement in the region. The Five Focus Areas identified by the Review Team in Part II are the challenges for PCC and the ecumenical movement in the Pacific for the next five years. Our ecumenical journey is a journey together of churches in the mission field uniting Christians in the Pacific in faith in Jesus Christ and to bring about the message of peace, love, forgiveness and reconciliation so that all may live and enjoy the gift of life and peace.

PART III: PROGRAM ANALYSIS OF PROGRAMS & ACTIVITIES 1999–2002

This analysis is based on what has been presented in Parts II and I and it is hoped that it will bring out some important points for discussion toward further improvements.

1. Program Objectives

As indicated in Part II regarding program objectives, the following has been noted:

- There is an indication that some of the program objectives have been achieved and that others are ongoing and need long term assessment.
- The achievements of objectives need to be determined by success indicators in each program. This is not revealed in narrative reports.

2. Focus Areas

The identification of programs under the recommended Five Focus Areas have revealed the important and urgent issues that the NCCs and member churches wanted to address in the past four years. Focus Area II of Justice and Peace includes social, economic and political issues that the churches and NCCs encountered and need to address as priorities. But although Focus Area II has the most, yet all issues submitted are inter-related, and form the basic and overall view of the new reform structure. The Five Focus Areas have been identified as the challenges for PCC and the ecumenical movement in the Pacific for the next five years. Ecumenism is the focus point of all programs.

3. Program and Activities

In analysing the programs and activities as revealed in Part II of this report, the following are noted:

- That the number of programs and activities carried out in the last three and a half years by PCC have passed the 90 per cent mark and, if WCC programs are included, the number adds up to 103. This is a good sign of improvement, revealing that PCC has closely worked with her stakeholders and is doing very well in serving them under the new reformed structure.
- In terms of country participation, it is also clear from the table shown in Part II that the five countries implemented more than five programs and less than 5 programs each, two countries less than three programs and two without any program. This indicates the fact that more than 90 per cent of the countries have participated in PCC programs from 1999–2002.
- The level of ecumenism has improved since the last General Assembly in 1997.

4. Major Problems Encountered

PCC, NCCs and member churches need to work together and find amicable solutions in order to overcome problems encountered in the last three years, especially the late submission of narrative and financial reports. Transparency and accountability is the only key toward implementing a successful plan.

It is also very important at this stage for all PCC member churches and NCCs, to come openly and share or discuss the problems that have led to some members' inactive participation in the last three and half year's programs. In doing so we may accommodate what has gone wrong and correct the mistake so that we move into the next three-year plan with hope and confidence. If we stand and work together we will succeed but if we are divided and go our own way we will fail and the ecumenical movement in the region may also die out.

AN OVERALL ASSESSMENT

- There are lots of improvements and successes in the four years of working together, implementing programs under the new reform structure
- There is a great need to work and concentrate on the ineffective NCC and member churches within the next three years;
- The NCCs and member churches need to seriously consider the weaknesses and problems encountered and find ways to overcome them;
- Follow up programs brought more understanding and knowledge to the churches regarding the issue concerned;
- That the outreach program to remote areas and outer islands is an indication of bringing the issues very close to the people and a step forward in achieving the objectives of the new reformed structure and program implementations.

CONCLUSION

The past three and a half years of working under the new reformed structure has been seen as a way forward for PCC to effectively serve her stakeholders. There is an indication that NCCs and member churches have enjoyed the services provided by PCC. Despite the weaknesses and problems encountered, a great beginning has been made; and in order to keep the ecumenical canoe moving forward, the participation of all parties concerned is required. Cooperation, mutual trust, confidence, transparency and accountability are necessary for a successful future.

APPENDIX VI

PACIFIC DESK REPORT

INTRODUCTION

May I in the presence of the almighty, be humble to be thy servant, oh Lord my Strength and Redeemer.

On behalf of Dr. Konrad Raiser, General Secretary of the World Council of Churches, the leadership, staff and families of the Pacific Desk and the Pacific Task Force, I bring warm greetings to the leaders of the member Churches and National Councils of Churches of the Pacific Conference of Churches, the moderator and deputy moderator of the Pacific Conference of Churches, the General Secretary and staff of the Pacific Conference of Churches, and members of the agency partners of the Pacific region. It is indeed an important occasion in the life of the regional ecumenical movement when we gather together to proclaim our common witness and fellowship in the living Christ. Our best wishes to the Conference for its success in providing the vision and the path forward for the ecumenical movement in the Pacific region.

I also bring you warm greetings from the staff of the WCC who are with us here today, Rev. Dr. Faitala Talapusi, Academic Dean of the Ecumenical Institute of Bossey and Rev. Bob Scott our Communication officer.

Tribute is paid first and foremost to John and Tetua Doom, and Aimée Berthoud for all the support they have given in firmly establishing the Pacific region within the Ecumenical family and advocating the issues of importance to the Pacific in Europe. The excellent foundation of the Pacific Desk is the result of their hard work and tireless efforts in promoting the Pacific region within the global ecumenical family.

I would like to take this opportunity to thank the Pacific churches for entrusting their representation to my wife and I. Since taking over from John, we have had the happy addition to our family of a son and are expecting another gift for the beginning of next year.

Madame Moderator, reports on the activities of the Pacific Desk is readily available at our booth and I would invite the delegates to visit the WCC booth should they require more information. Furthermore, at the recent Central Committee meeting of the WCC, the Pacific caucus identified issues of concern that they would like to share with the member churches. This document is readily available at the booth as well.

I would like to take this opportunity to share with you several issues of concern to the Pacific Desk namely:

1. Co-operation with the Pacific Conference of Churches
 - * Renewed call for co-operation for the benefit of the ecumenical movement of the Pacific.
 - * Representation of the Pacific region
 - * Synchronicity of structures (relationships in terms of structure)
2. PCC Roundtable and the Pacific Partners Forum
3. The Pacific Ecumenical Regional Group
4. Membership of the WCC
5. Highlights of Programmes:
 - * Vision of the Island of Hope
 - * Pacific Churches Finance and Management Society
 - Scholarships Programme
 - Ecumenical Institute of Bossey.
6. Marginalisation of the Pacific region
7. Conclusion

Madame Moderator, over the last 3 years, our region has faced an increasing number of crises touching the very nature of the existence of our Island States. The unfolding of these crises have challenged the ecumenical movement in the Pacific in many ways. In addition, our island countries have gradually moved towards complying with the regulations of the international economic forces. In the midst of these changes, the churches and ecumenical organisations worldwide have also seen increasing criticism on its practices and values. They have been challenged on issues and practices that were not questioned in the past. Should we ignore these questions or should we be addressing them. Furthermore, should we be addressing them alone or together as a fellowship of churches?

This context has greatly influenced the work of the Pacific Desk since the last 7th PCC Assembly in Arue, Tahiti. At the World Council of Churches General Assembly in 1998 at Harare, Zimbabwe, the Pacific Churches, in fellowship with the member churches of the WCC adopted policies and resolutions on issues of importance to the churches and the global ecumenical fellowship. One of these important documents entitled "Common Understanding and Vision" has become the backbone of WCC activities including those of the Pacific Desk. In its chapter entitled; "Relationships with Partners in the Ecumenical Movement, Churches Outside of the WCC Membership and Other Bodies", the document states that relationships are defined

as "one of partnership based on their common faith and commitment, characterised by complementarity, mutual trust and reciprocity". It is within this framework that the Pacific Desk has endeavoured to work together with the Pacific Conference of Churches.

1. CO-OPERATION WITH THE PACIFIC CONFERENCE OF CHURCHES

Renewed call for co-operation for the benefit of the ecumenical movement of the Pacific.

Since the change of crew of the Pacific Desk canoe in April 2000, the Pacific desk has perceived its relations with the Pacific Conference of Churches as its closest partner in the region. Adjustments in the working styles of the Pacific Desk to that of the Pacific Conference of Churches was a difficult process which took time to concretise. As of today, both parties have a common understanding of their respective approaches and the fruits or the lack thereof of collaboration can be seen within the region as a whole.

Overall, the collaboration with the Pacific Conference of Churches have yielded the following results:

- ♦ Joint preparation of the consultation on Indigenous peoples Struggle for Identity and Land. (May 2000)
- ♦ Closer collaboration between the Pacific Desk and the Regional Ecumenical Animators Team (refer to section of Synchronicity of structures),
- ♦ Joint co-ordination of the consultation entitled "Sharing Ecumenical Journeys" 2001
- ♦ Joint preparation of the Pacific Church Leaders consultation on economic globalisation (May 2001)
- ♦ Joint collaboration on the Island of Hope, A Churches Conference on Alternatives to Economic Globalisation (August 2001)
- ♦ Joint preparation of the consultation for "Action by Churches Together", the emergency and humanitarian relief agency of the World Council of Churches (September 2001).
- ♦ Joint preparations for the PCC Roundtable and the Pacific Partners Forum (October 2001)

Other desks of the WCC have also organised consultations and workshops in the Pacific namely:

- ♦ Pacific Regional Laity Training consultation that was held at the Tonga National Council of Churches (2000)
- ♦ Pacific regional bio-ethics consultation (February 2001)
- ♦ Uprooted Peoples network meeting in Tonga (2002)

The substantial number of consultations and thus co-operation between the Pacific Desk and the Pacific Conference of Churches is indicative of the common interest in issues. This positive trend slowed down in 2002 as the PCC decided to concentrate on accomplishing the activities of its work plan. It was therefore proposed that the constructive relations be pursued after this Assembly.

Representation of the Pacific region

In the last few years, the Pacific region has seen the quality of its presence and impact at the global ecumenical scene slowly decline. This result can be attributed to a number of reasons which are structural and financial. The structural reason can be attributed to the change in the emphasis of the structures of the PCC back in 1997 – 1999. This change to emphasise the work at the national levels was to the detriment of the international ecumenical activities. In the past structures, the international presence of the PCC had a great effect on placing the Pacific issues on the international agenda. However, with the change of structures, the presence of the Pacific representatives came from the national levels, on an ad hoc basis, with the emphasis on the regional sub-divisions rather than on the regional expertise of the representative on the issue at stake. Furthermore, inconsistent representation in process oriented consultations have not fitted in well with the selection methodology of the Pacific region.

It is therefore proposed that we as the Pacific region, make an attempt to find the middle ground between the regional expertise of the issue, the selection process of the Pacific representatives, and the current emphasis on the national levels. This is to be done in view of the importance of the Pacific regions contribution to the global ecumenical agenda if we are to influence the agenda of the global ecumenical movement.

Synchronicity of structures (relationship of structures)

The current structures of the PCC places a lot of emphasis on the Regional Ecumenical Animators Team (REAT). This body identifies the priorities for the PCC to work on and as such mainly drives the emphasis of the PCC on the given priorities.

The Pacific Desk has a similar instrument which identifies the priorities for the region. In addition, the programmes of the regional relations team also gives priorities that addresses a set of issues and priorities as mandated by the General Assembly.

To date, the Pacific Desk has attempted to contribute to the REAT through its presence or through an exchange of letters with the PCC on its activities for the year. Despite the fact that this process has not yielded the intended results, the Pacific Desk views the existence of the REAT as the main body that identifies the priorities for the Pacific region. Whilst it is not the intention to impose one body over the other, the Pacific Desk will continue to seek ways in which it could also contribute substantially to the REAT meetings.

Madame Moderator, it is vital that these instruments be synchronised in order to achieve its maximum efficiency. As such, one of the direct results would be a reduction in the costs of the consultations, a wider coverage of the issue addressed, and an increased coherence between the activities of the WCC and the PCC. Most importantly, it would serve the purpose of strengthening the relations between the Pacific Desk and the PCC.

2. PCC ROUNDTABLE AND PACIFIC PARTNERS FORUM

The challenge

The challenge at stake was to have a pragmatic and constructive discussion on how we could promote the Pacific region through a promotion of the issues that affect our countries and our region in general. How can we reverse the tendency and encourage our partners to reaffirm their solidarity with the Pacific region in addressing issues and concern that are global in nature? One of the solutions identified was to enlarge the current PCC Roundtable to invite other regional organisations to discuss issues of common concern to the Pacific region as a whole.

The main principals of the WCC roundtable instrument are that it:

- ♦ Gives concrete expression to partnership within the ecumenical family.
- ♦ Provides on-going forums for discussion of ecumenical issues, interpretation and co-operation, bringing together communities, organisations, supporting churches and agencies and the WCC.
- ♦ Promotes effective and coherent joint planning, programme development and regular financial monitoring and reporting.
- ♦ Enhances, through WCC co-ordination, the visibility of regional concerns in the ecumenical movement world-wide.

The proposed new format for the PCC Roundtable

As there were 5 days for the proposed new Roundtable, it was proposed that the first two and a half days be allocated for a discussion on regional issues in the newly proposed Pacific Partners Forum. The discussion focussed on the churches perspective on such issues rather than a more secular perspective. The intention was bring the regional ecumenical related organisations together with the ecumenical partners to discuss how issues could best be addressed in the region.

The second phase of the Roundtable was exclusively dedicated to the financial and programmatic discussions of PCC. The last phase of the proposed new Roundtable was to allow the ecumenical partners to visit the other regional organisations to have bilateral discussions on their respective programmes taking into consideration the results of the first phase of the roundtable.

The Pacific Partners Forum

The Pacific Partners Forum was a unique and rewarding event. It brought together key regional NGOs and focusing on environment, capacity-building, gender, advocacy, contextual theology and women and theology. The meeting revealed a need for stronger networking and linkages and regional NGOs have agreed to meet annually and pursue additional ways of collaborating on issues. This gathering

was the first of its kind ever and not only enriched the work of the Round Table, but provided a valuable orientation to the issues challenging the PCC in the region. A crucial advantage of the Forum was the new opportunity for solidarity and common advocacy that emerged when the PCC, regional NGOs and ecumenical partners from the rest of the world had the opportunity to discuss emerging issues of common concern.

With this success, it is proposed that the next Roundtable be preceded with a forum.

PCC Roundtable

During the Round Table, the ecumenical partners acknowledged the efforts made by the PCC to report activities and congratulated them on having audited accounts completed within three months of the end of the financial year. Suggested areas for improvement included increasing the emphasis on thematic reporting and the links to PCC objectives and some reflection on achievements and impacts. At the same time, it was noted that narrative reporting and listing of activities was crucial for the executive, but of lesser importance when attempting to reflect and analyse PCC programs.

The Round Table assessed the role that the Regional Ecumenical Animators Team (REAT) has played since it was introduced into the PCC structure three years ago. REAT's effectiveness has been its ability to:

- 1) Encourage greater Church ownership of ecumenism and the PCC;
- 2) Provide a stronger framework for accountability;
- 3) Develop strong and appropriate programs; and
- 4) Promote greater trust and collaboration between NCCs, Churches and the PCC.

While these achievements need to be commended and consolidated, the PCC must be careful not to lose its regional voice as it strives to reinvigorate its relations with the NCCs and Churches and work within its new accountability structures. Developing clear protocols between the Secretariat and the Executive to respond to emerging issues was seen as one possible way forward. On this note, it was suggested that the PCC investigate the method through which other bodies have managed to maintain their regional voice and evolve policy and protocols to revitalise the PCC's prophetic calling in the region.

Given the potential of REAT's work, the Round Table looked forward to the findings of the external evaluation team that will be dispatched from the PCC to evaluate, at the country level, the work of REAT.

During the Round Table there were fruitful, honest and frank discussions, recognizing the problems and issues to be addressed. In the spirit of partnership, the Round Table resolved:

1. That the Pacific Desk of the WCC coordinate the submission of PCC financial statements for 2001 to the Ecumenical Partners, including a complete list of financial planning figures.

2. That the PCC resubmit a realistic budget proposal for 2002, clearly identifying the budgetary items for the Round Table Programs and the PCC General Assembly;
3. To carry out the REAT evaluation early in 2002 so the findings will be ready for the PCC General Assembly in September 2002. In addition, it was proposed that the evaluation be carried out externally, using the previous evaluation personnel.
4. To hold a core group meeting between the end of the PCC General Assembly and the end of 2002 to discuss the Three Year Action Plan (2003-2005) of the PCC;

3. THE PACIFIC ECUMENICAL REGIONAL GROUP (PERG)

The PERG met three times between 1997 and 2002. The results of the meetings are available upon request. Since the restructuring the WCC the regional groups do not have the responsibility of disbursing funds and monitoring implementation of the previously known fund called "Priority Projects Fund". This fund was replaced by the Strategic Initiatives Funds (SIF) which is monitored by the respective regional desks.

The new mandate of the PERG is as follows:

- ♦ to assist WCC member churches and partners to strengthen reflection, coordination and joint action in international ecumenical development cooperation (Morges 1998).
- ♦ to advise the WCC Regional Desk on regional analysis, concerns and programmes
- ♦ to provide, when necessary, a mediation role for agencies and partners. This mediation will be done around policy issues or other matters that may have consequences for ecumenical partners.

Its specific objectives are:

- ♦ Analysis and strategy-building of ecumenical development work and other issues in the region
- ♦ Identify priorities and recommendations for ecumenical actions in the region
- ♦ Monitoring, when appropriate, of WCC ecumenical sharing instruments and other relevant programmes.
- ♦ Contributing to planning and initiation of new ecumenical diakonal activities and complementary actions according to need.
- ♦ Advise the WCC Regional Desk and other WCC teams when necessary on ecumenical responses to the region
- ♦ Mediate between agencies and partners on policy matters that affect partners in the region

The PERG also meets with its Asia counterpart as an intra-regional initiative. The last joint meeting was held in Nanjing, China. In this meeting, it was agreed that the next joint regional group meeting would be held in Tonga in 2003.

As part of its responsibility, the PERG identified priorities for the Pacific desk to address. At the last PERG

meeting, the priorities were clearly influenced by the venue of the meeting: Kanaky New Caledonia. The emphasis on civic education for the Kanak people was identified as the priority for 2002 together with Communications and the strengthening of networks.

The United Church of the Solomon Islands has invited the PERG to have its meeting in Munda, Solomon Islands in November this year.

4. MEMBERSHIP OF THE WCC

The World Council of Churches is a global fellowship of churches. As such it depends entirely on donations and fees to implement its programmes. The representatives of the Pacific Churches to the Central Committee were given a summary of the annual contributions of the WCC Pacific member Churches. Overall, the Pacific Churches are to be commended for their fine performance as more than half the member churches have paid their annual contribution. Whilst not rivalling the member churches performances towards the Pacific Conference of Churches, the Pacific Desk would like to take this opportunity to encourage those member churches to address their membership fees on a more consistent basis.

In the recent Central Committee meeting, the description of the financial situation of the WCC has placed even more urgency on the need for the member churches to fulfil their responsibility. The WCC is in severe financial constraints with another unfortunate restructuring to take place in order for the WCC to achieve financial survivability.

It is therefore in this light that the member churches of the WCC from the Pacific are asked to pay their contributions.

5. HIGHLIGHTS OF PROGRAMMES:

Madame Moderator, I would like to highlight two important results of the programmes of the Pacific Desk over the last 3 years. The results of the programmes of the Pacific desk have been widely distributed. A few copies of the reports of the Pacific desk are available at the booth and I would invite the delegates to please take a copy back with them.

Vision of the Island of Hope

In March of 2001, the Pacific Desk, together with the Justice, Peace and Creation team organised a meeting in Geneva to draft an outline of a response from the Pacific region on alternatives to Economic Globalisation. The result of this meeting was shared with the church leaders in a second consultation held in the Pacific during the month of May. In this meeting, the proposed document was entitled "Island of Hope, A Pacific Churches Response to Globalisation" and was subsequently endorsed by the church leaders.

The global ecumenical family was then invited to the Pacific region in August of 2001 to receive the Island of Hope as the contribution of the Pacific region to the global ecumenical process of identifying an alternative to the present economic system. This is the report of this landmark

conference for the Pacific region. This conference is also an act of solidarity with a region that has often been marginalised and excluded as a result of its distant geographical location.

Why the Island of Hope? In its essence, the Island of Hope proposes a way of life that is in complete contrast to the way we live today. It is based on principles that do not exclude nor marginalise and on values that are commonly found in the various Pacific cultures. Its strongest point is that the Island of Hope is visionary in its view of the future of the Pacific region. It is this vision that the Pacific Island Churches wish to share with the global ecumenical family.

In June of this year, the core group of the Island of Hope was constituted and comprised of individuals who participated in the formulation of the document, individuals who have contributed substantially on the issue of economic globalisation from the Pacific perspective as well as representatives of regional ecumenical organisations. This group met in American Samoa with the following mandate:

- a To acquire an understanding of the vision of the Island of Hope
- b To reflect on ways in which the Island of Hope could be included into the activities of the churches in the Pacific
- c To propose broad guidelines for actions that churches can take to implement the vision of the Island of Hope
- d To provide critical advice on the implementation of the vision
- e To ensure relations between the Island of Hope process and other initiatives in the region on economic globalisation
- f To provide a critical reflection on the pertinence of the Island of Hope to the regional context

As a result of this successful meeting, the implementation of the vision of the Island of Hope will become one of the core programmes of the Pacific Desk in the years to come. The activities centre around the following categories:

- ♦ Liturgy
- ♦ Social Research and Analysis
- ♦ Theological Education and Praxis
- ♦ Information Dissemination
- ♦ Advocacy on the vision of the Island of Hope

For further information, I would encourage the delegates to visit the WCC booth for copies of the Island of Hope as well as additional information on the proposed activities.

Pacific Churches Finance and Management Society (PCFMS)

The creation of the Pacific Churches finance and Management Society was the direct result of the request by the participating churches representatives to the series of consultations organised by the Pacific Churches programme entitled "Gods Pacific People". This series of consultations

are activities of a Pacific Desk capacity building programme on Finance and Management.

The main aim of the PCFMS is to address financial and managerial issues that of common concern to the Pacific Churches. It is an instrument that would enable the Pacific Churches to learn from each others experiences and provide technical expertise to assist the member churches in their pursuit of financial stability, accountability and transparency.

Whilst at its beginnings, the PCFMS intends to provide this assistance to the Pacific churches in the near future. Current negotiations are underway to determine where the secretariat of the PCFMS will be located. The Pacific Desk would like to take this opportunity to encourage the Pacific churches to utilise this instrument for their benefit.

Lastly, Madame Moderator, one of the important aspects of the ecumenical work is the formation of our future ecumenical leaders. This aspect of the work is covered with the scholarships programme and the Ecumenical Institute of Bossey seminars and courses.

The Pacific region has not always made full use of the scholarships of the World Council of Churches. At the last session of the scholarships committee there was no application from the Pacific region. In fact and in most cases, despite the numerous attempts to obtain good solid applications from the Pacific member churches, the Pacific region has continuously fallen behind in accessing such assistances. The current structures that govern the process of applications for scholarships is not cast in stone. As we do not have as many Pacific member churches, we would recommend that scholarship applications can be sent directly to the Pacific Desk. This proposal would resolve any future bottlenecks.

Lastly, I would like to direct your attention to the booth at the entry to this venue where you would find flyers of the Ecumenical Institute of Bossey. One of the main drawbacks of this institution for the Pacific region is the financial obligations on the candidate. In this regard the faculty and the Pacific Desk are actively promoting this institution as a unique opportunity to experience ecumenical fellowship at a global level. Financial assistance can be obtained from both structures and I would recommend that such opportunities are not overlooked.

6. MARGINALISATION OF THE PACIFIC REGION

The increased marginalisation of the Pacific region and the subsequent decrease in our ecumenical partners assistance to the region is of growing concern to the Pacific Desk. Most of the agencies adhere to a concentration policy that promotes a qualitative approach to development. This policy subsequently directs resources to a specific number of countries and regions which the Pacific region is not a part of. The recent pullout of several secular and Ecumenical European development agencies from the Pacific is also alarming. Most of the resources are now increasingly sought from our neighbours, New Zealand and Australia. This is doubly detrimental to the church based and Church related

organisations as most of the funds come from our European Ecumenical partners.

In addition, the historical ties that link the European agencies to a relatively small number of regional organisations is increasingly becoming detrimental for the region as a whole when coupled with the logic behind the concentration policy. Most of their former partners in the region are forced to rebuild relations with new partners as a consequence of the pullout. This inadvertently focuses the attention of the agencies on existing partners in the region, thereby effectively streamlining their activities in the countries and concentrating their efforts on a few organisations.

Given the reality of the global ecumenical movement, it is clear that the Pacific region will see a gradual, consistent decrease in the assistance it would receive from the donor partners over the coming 5-7 years. This trend is not only aimed at the Pacific region but a consequence of the net decrease in fund raising of the donor partners. This trend has hit the global ecumenical movement this year, especially the WCC.

Given such realities, this initiative of focussing on a regional approach to addressing the issues in the Pacific is seen as taking the initiative counter this trend with alternative means of regrouping issues to fit the realities. We must continue to find new approaches to work that is cost efficient and befitting the financial constraints that are going to affect the region in the next few years. The current costs of having consultations, and the costs of regular administrative meetings are expenses that could be redirected to the churches.

To end this section, I would make reference to the report of the WCC General Secretary to the Central Committee in which he reflected on the new ecumenical configuration for the future. In his remarks, he assessed the environment where the Churches are challenged by NGOs and a corporate approach to issues. The General Secretary stated that "it is the act of spiritual discernment which gives credibility to <the> prophetic voice. It is in this way that the churches can make a difference globally and locally. Therefore the focus on what it means to be church remains decisive, not least for the search for an ecumenical alternative to globalisation". As the Pacific Churches, we should ask ourselves what does it mean to be the Church in the face of the many challenges to the Pacific;

to care for life in the face of death; to be involved in reconciliation when there are so many divisions at all levels; and to be united on a common witness and service especially as the consequences of globalisation impinge on the lives of our peoples of the Pacific?

7. CONCLUSION

Madame Moderator, the Pacific Desk is humbled by its responsibility in representing the Pacific region at the global ecumenical scene. As the Pacific desk representative, may I humbly request the forgiveness of the Pacific member churches of the WCC and the PCC if our efforts have fallen short of your expectations. We have sought to do our best with the mandate given to us and within the constraints imposed upon us.

We would look forward to reaffirming with the Pacific member churches, the common desire for a fellowship of the churches in the Pacific, and for the growth of the ecumenical movement in the Pacific region.

I would like to acknowledge Bishop Jabez Bryce for his leadership as the Pacific President of the World Council of Churches as well as the members of the Central Committee for the firm stance with regard to the interests of the Pacific region.

On a personal note, I would like to take this opportunity to acknowledge the contribution of my wife and family who have stood by me and upheld our work with love and support. It is their presence, prayers and love that have given the inspiration and the determination to pursue and advocate for the interests of the Pacific region.

May I end with the inspiring words of the late Bishop Patelesio Finau:¹

The Church today, like the prophets of old, must speak out on what concerns the welfare of God's people. It has a prophetic and critical task, and not to speak out is to fail God and His people".

Vinaka vaka levu & 'Ofa atu

Fe'iloakitau Kaho Tevi

Executive Secretary –Pacific Desk
World Council of Churches

¹ Excerpt from the Essay "Prayer, Persuasion and Politics". A contribution by Bishop Patelesio Finau to the publication entitled "The Pacific Way" page. 170.

APPENDIX VII FINANCIAL REPORTS

INTRODUCTION

We present here the Finance report commencing from 1997 to date and have not included the figures for the Year ending 2002 as the financial accounts has not been audited to date.

VISION AND MISSION

The Pacific Conference of Churches is registered as a charitable trust under the Charitable Trust Act of the Republic of Fiji to encourage and promote a spirit of ecumenism among the Churches in the Pacific and to promote inter faith dialogue.

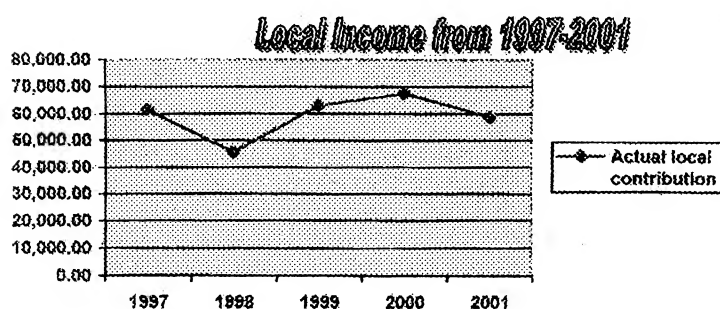
BACKGROUND

This is a brief summary of the Audit financial reports of the PACIFIC CONF. OF CHURCHES, which summarize in the appendix of these reports. From this report we want to highlight the following items for us to clarify and analyze. That is the Level of Income, expenses incurred, property, and recommendations and membership contribution updated.

INCOME

The main source of income are from the partners and the Local income generated and membership contribution.

Local Income



We have seen a slight fall in 1998 due to the restructure of the Pacific Conference of Churches and this began to rise from 1999 on ward. On the average we have received a sum of \$58,000.00 per annum which forms an average of 8% of the overall budget.

A significant portion of the membership contribution remains in arrears however since 1999 we have seen the amount reduce even though the reduction has not been significant.

- 1 As part of our efforts we send out quarterly statement reminders.
- 2 Wherever possible we have called the individual Churches and the National Councils with a view of discussing the arrears position with them.
- 3 Discussions are also held with the respective organizations when the Ecumenical Animators do call in to conduct their programs.

Other Income

To supplement the local income levels we receive Bank Interest, exchange gain, Miscellaneous, rental, publication sales, registration fees and the sale of fixed assets. For the last three years the details of the income levels in each of the item categories is as follows

	1999	2000	2001
Bank interest received	7356.53	17,847.22	28,892.02
Exchange Gain	(2,667.25)	30,970.26	17,425.86
Miscellaneous Income	47,911.74	1,240.80	3,118.82
Rental Income	29,550.00	31,140.00	32,100.00
Publication Sales	3,207.60	2,581.80	1,239.45
Registration Fees	5,745.88	2,846.75	3,291.26

Summary

- ♦ The increase in the bank interest is due to the increase in the level of term deposits held with the respective banks for the General Assembly.
- ♦ The Exchange loss/gain depends on the fluctuations of the Fijian dollar against a basket of currencies that are commonly traded in the local market. These are mainly the USD, Canadian Dollar, New Zealand Dollar, Australian Dollar, British Pound and the Japanese Yen. We at the Pacific Conference of Churches do not have the mechanisms to gauge the rise and fall of the dollar thus we have allowed the market to determine its value at any given time.
- ♦ An example of this is that in 1999 we suffered an exchange loss of FJD 2,667.00 and in the year 2000, we were fortunate to gain in the exchange by FJD 36,298.00. This is mainly due to the devaluation of the Fijian Dollar not long after the political Crisis in May 2000.
- ♦ We have noted a significant variation in the miscellaneous income due mainly to the reversal of long outstanding creditors totaling \$46,520.00. We have since seen a stabilization of these income levels.
- ♦ We have seen a steady increase in the rental proceeds

generated and this is due to whatever properties we have vacant are now been fully occupied.

OVERSEAS PARTNERS

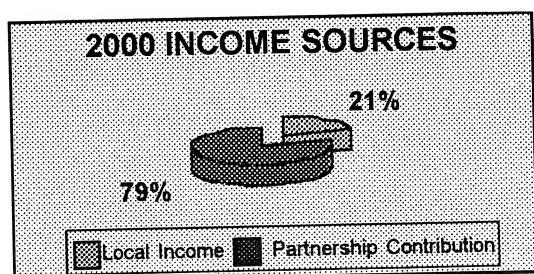
The third category of the income is the donor contributions that are made on a per annum basis by the donor partners. Since 1999 the contributions are as follows

Name	1999	2000	2001
Anglican Church Of Canada	11,846.23	12,688.94	13,093.67
Bread for the World	272,000.00	272,328.43	272,414.70
CCANZ CWS	15,808.93	14,475.00	13,500.00
Christian Aid	88,478.18	50,322.06	
Danchurchaid	14,487.98	13,090.98	
Methodist Church Overseas Division	7,859.16	7,941.55	7,923.93
NCC USA	115,584.67	200,276.70	79,603.38
Netherlands Reformed Church	50,418.90		
United Church of Canada	20,874.61	21,803.66	22,973.61
Uniting Church – World Mission	6,319.51	6,066.49	
Evangelisches Missionwerk		91,910.93	36,446.48
EZE Netherlands		24,135.16	57,967.92
ICCO		440,944.30	114,357.86
NCC Australia			5,782.35
Sub Total	603,678.17	1,155,984.20	624,063.90
General Board of Global Ministries: Women	12,481.79	7,017.99	9,222.07
General Board of Global Ministries: Youth	5,761.63	4,678.67	6,913.66
WCC Designated proceeds	107,980.90	84,492.64	443,951.41
Sub Total	126,224.32	96,189.30	460,087.14

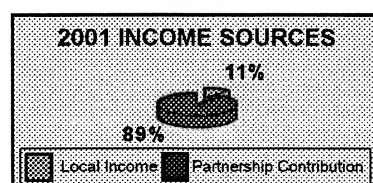
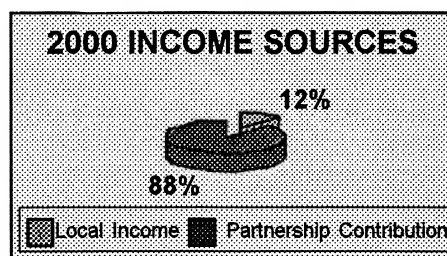
- ♦ This is with the exception of ICCO who had rearranged their contributions to commence in the year 2000 and ending in 2002.
- ♦ The designated proceeds are earmarked for specific programs in relation to the Youth and the Women. The designated proceeds under the WCC are monies that are held in trust for the World Council of Churches — Pacific Desk and the significant amount shown in 2001 are due to the programs we had organized here in Fiji.
- ♦ We expect a reduction in donor contributions for the future due the merges between the Churches in Europe restructure of the organizations; eg Christian Aid.

INCOME LEVEL

This is the % of local and International contribution



SUSTAINABILITY OF THE PACIFIC CONFERENCE OF CHURCHES



- ♦ On an average our income level is on a 30 / 70 % ratio in that we have a local contribution of 30% and donors contributions amounting to 70%.
- ♦ It would be extremely difficult for the Secretariat to survive without the contributions been made from our donors partners under the present financial arrangements.
- ♦ For the benefit of the organization we as members of the Pacific Conference of Churches should look at ways in ensuring that the Local Contributions is increased to at least 50%. The other alternative is to ensure that the Local Income covers at least 50% of the running expenses of the Secretariat.
- ♦ Some of the ways were the income levels could be increased is by the development of its properties, increase in local contributions, organizing more workshop and meetings for other organizations and fund raising.

PROPERTY REPORT

The Pacific Conference of Churches has the undermentioned properties under its control and they have been utilized as follows

Property	Occupied Lease	Valuation to Date	City Rates	Bond Rental Fees Rate
9 Charlton Ave	Animator 1	\$112,000	\$673.54	\$200 benefit
23 Charlton Ave	Animator 2	\$116,000	\$732.78	\$200 benefit
25 Charlton Ave	Animator 3	\$160,000	\$796.4	\$200 benefit
6 Mariko St	USP-Student	\$160,000	\$612.12	\$500 \$500

Our return on this property is approximately 5% per annum

4 Thurston St	a. Secretariat	\$240,000	\$1941.64	\$450 \$450
	b. Women Crisis C			
7 Thurston St	a. Christian Fam	\$180,000	\$2413.35	\$500 \$500
	b. Instant Art			\$250 \$250
	c. Citizens Constitution Forum			\$800 \$800

Our return on this property is approximately Earning rate 8%

8 Thurston St	Habitat for Humanity	\$130,000.00	\$2,204.92	\$42 \$425
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The repairs were carried out by Habitat for Humanity at the cost of FJD 10,000.00 approximately, which was at no cost to the Secretariat. Our return on the property is

approximately 2% per annum. As at the 31st July 2002 Habitat for Humanity vacated the property and the lease has been taken over by GRANGE LIMITED at the rate of \$1200.00 per month. This would provide a return of 11%.

10 Thurston Street & 2 Gorrie Street

These are the vacant blocks that remain to be developed by the Pacific Conference of Churches. Resolution 31 from the 1997 Tahiti Assembly reads

- a That the Assembly reaffirms the progress made in the PCC building project urging the members Churches to speed up the FJD 10,000.00 contributions to help get the project started.
- b That the donor agencies are provided with the updated information of the development both in local contributions and the progress made in the development.

As we have mentioned in our previous reports, these resolutions were passed on the assumption that the Finances of the Pacific Conference of Churches were in order which we later discovered was not the case.

- ♦ The monies that were initially remitted by the donors for the building project was not utilized as intended thus leading to their withdrawal.
- ♦ Due mainly to their withdrawal and the financial strain that the Pacific Conference of Churches was experiencing our movements on the project was left on hold.
- ♦ As part of the management meeting that was held in October 2000 it was approved that a sum of FJD 10,000.00 is set-aside on a per annum basis till the project gets started. The reserves were set aside commencing in 2001 and to date we have set aside a sum of FJD 20,200.00. We have set aside these monies on the hope that this contribution will assist in the implementation of the project when the Secretariat is in a position to undertake the same. We believe and pray that the economic climate here in Fiji will improve for the better and when this arrives we hope that the monies saved will position the Secretariat to proceed with the project.

The Secretariat in the meantime has sought assistance from a local developer who has provided the Pacific Conference of Churches a site plan which we have shown to perspective tenants who may be interested in leasing the office space.

- ♦ This was at no cost to the Pacific Conference of Churches. We made several enquires however no one has been willing to provide a written confirmation that they would be willing to lease the office space that we intend to build.
- ♦ We have only received one offer of FJD 11.00 per square foot, which is considered on the lower side. We are looking at minimum offer of FJD 16.00 per square foot.
- ♦ The idea behind this is that we would like first to obtain confirmed tenants before a recommendation is made to the Management Committee in relation to the development of the property.

Messrs Fairview Valuations has valued the property at FJD 230,000.00 and we currently pay the Suva City Council the sum of FJD 5,013.18 per annum in city rates. As this property has not been developed to generate income as yet it is considered an expense in the form of the City rates that we pay on a per annum basis.

2 Residential blocks at Volavola Place

The resolution passed at the Tahiti Assembly is

- ♦ The Volavola Road properties were to be developed either for staffing or for commercial renting as agreed at the Port Moresby Executive Committee meeting in September 1996. We also look at the possibility of a loan for the project.
- ♦ We had agreed to review the position in relation to these properties when we expect some form of normalcy to return to the country. Our recommendations were based on the uncertain political climate that existed in the country.
- ♦ The other option is that the Pacific Conference of Churches considers liquidating its holding in relation to these properties.

The properties have been valued by Fairview Valuations at FJD 48,000.00 each. In total this amounts to FJD 96,000.00. We pay an annual sum of FJD 592.37 per annum each to the Suva City Council in city rates totaling to FJD 1,184.74.

- ♦ We retail the publications that were previously owned by the Lotu Pasifiki Productions and we expect these income levels to fall as the remain stock of publications are cleared.
- ♦ The Registration fees are for the attendance by the Executive Committee members who attend the Executive Committee meeting held twice a year. In 2000 the registration fees has been reduced from USD 300.00 per sitting to USD 100.00 per sitting.

The Executive Committee has expressed concern on the valuations that were carried out on the 3rd September 2001 which were considered on the lower side. It was resolved that when the property market improves in Fiji another valuation will be carried which we hope will reflect the realistic values of the properties.

Summary of the Property Report

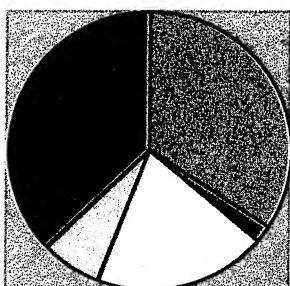
- ♦ Our City Rates amount to FJD 13,236.76 and in Insurance we pay out a sum of FJD 5,891.30 per annum respectively.
- ♦ The rental income we have earned is sufficient to cover the pay out expenses and leave some additional income for the Secretariat.
- ♦ The surplus on an average is FJD 15,971.94. On average the summary on the rates of returns we receive for the three properties is 5% which is considered on the lower side and this needs to be improved to at least 10% per annum.
- ♦ The Secretariat together with its members needs to find ways of further developing the properties towards maximizing income, which will enhance the cash flow, or its income generating avenues.

EXPENSES

Total Expenditure:

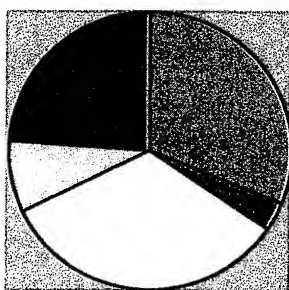
The other expenses includes expenses in relation to the other committee meetings which includes the Executive

1990 EXPENDITURE



■ Animation Cost(34%)
■ Administration Cost(2.2%)
□ Salaries(19.7%)
□ Property(6.84%)
■ Other expenditure(37.3%)

200/2001 EXPENDITURE



■ Animation Cost(31.2%)
■ Administration Cost(3.14%)
□ Salaries(33.6%)
□ Property(8.3%)
■ Other expenditure(23.8%)

Committee, Finance and General Business, Finance and Property, Assessment Committee, Hospitality and Entertainment, Staff Retreat, Bank Charges and Assembly Committee meetings. We also categorise other Designated Committee meetings in this expense item which is mainly to do with the WCC - Pacific Desk.

Ecumenical Animation Program Costs

For the last three years we have been able to contain these cost items within the budget

Ecumenical Animation costs are costs that are related to the programs and for the last three years we have been able to contain these costs to within the budget allocation. We wish to highlight the undermentioned problems, which has been also highlighted in the PROGRAM ACTIVITIES REPORT and by the Auditors in their management letters.

- A The non-implementation of the program by several countries.
- B The non-submission of the Financial and the Narrative reports.

As part of the Secretariat efforts in addressing these problems the Ecumenical Animators had organized a workshop on Financial Management and Capacity Building for the members of the REAT team. Also the Executive Committee had passed a resolution that no further monies

will be remitted to the member churches or the national councils if the previous reports remains outstanding.

General Administration Costs

- ♦ In the Office Administration expenses we have had a budget allocation of \$59,000.00 in 1999 and \$55,000.00 in 2000 and the year ending 2001.
- ♦ We have been able to contain these expenses to within the budget allocation and in fact we had only expense an average of 55% of the budget allocation.
- ♦ There was a notable variation in the Office Administration expenses in 1999 as the Pacific Conference of Churches wrote off a sum of FJD 42,970.00 in fixed assets after revaluation. Also provisions were made in the non-receipt of rental proceeds amounting to FJD 4,200.00 by WACC which was written off in 2001.
- ♦ Some of the expense items we were able to save on were the Audit Fees, Assets Written off, advertising, Legal fee and constancy fees.
- ♦ In the other expenses we have allocated a budget of FJD 115,500.00 in 1999, FJD 123,500.00 in 2000 and 2001. We were able to contain these expenses to within the budget allocations and total budget utilized was on an average of 68%.
- ♦ The only change we have been able to report is in the expense item on the Fiji National Provident Fund, which was increased in 2000 from 7% to 8%. The final expense are the expenses that has been classified under the Property Expenses and itemized as follows
- ♦ Depreciation is considered a non cash item and this is amortized at the end of each financial year.
- ♦ The expense item on the General Maintenance and Repairs is in relation to the properties that are under our control.
- ♦ These expenses have been contained within the budget allocations. We have carried out major repairs to our properties at 7 Thurston Street and a slight increase in the rental was noted. The same had occurred for the property at 6 Mariko Street and after repairs the rental was increased from FJD400.00 per month to FJD 500.00 per month.
- ♦ In relation to the brokers we have engaged the services of Messrs Aon Risk Services Limited here in Suva. For any organization insurance costs are a necessity. The Medical cover for the Staff members of the Pacific Conference of Churches is settled in the Medical Cover under the Staff expenses.

CONCLUDING REMARKS

Auditors and the Management reports

The Secretariat always engages the services of the Auditors in August of the previous year to ensure that our accounts are audited on time (early February of the following year. This is to ensure that our accounts are audited before the Finance and General Business Committee and the Executive Committee meeting in March the same year. It is the onus of the Secretariat to ensure that the accounts of the Pacific Conference of Churches are in order before the auditors call in. The Financial Year of the Pacific Conference of Churches ends on the 31st December of that year. We have engaged the services of Messrs Pricewater House Coopers since 1997 as auditors.

Summary of the Financial Reports

- ♦ A perusal of the Budget Reports reveals that on an income and expenditure comparison our annual income levels are insufficient to cover the annual expenses.
- ♦ Without the credit accounts we have in favor of the Secretariat we would have severe cash flow problems.
- ♦ These are the monies that have been accumulated in the main operating accounts over the years. The major Donors remit their contributions in the mid year and anyone seeing this would understand the problems the Secretariat would encounter if there no credit proceeds in our favor.
- ♦ Also we cannot gauge the remittances from the Member Churches and the National Council of Churches as this is spread all through out the year. Our income from other local sources is also spread over the year as well.
- ♦ We have had to settle significant expenses in relation to the insurance, city rates etc at the beginning of the year, which will position the Secretariat to take advantage of the discounts offered.
- ♦ Our cash flow analysis reveals that we expect our expenses for the first three months of the year to be around FJD 170,000.00. Without any monies remitted to our accounts and the expenses we have had to pay out, the credit accounts acts as fall back position for the Secretariat.
- ♦ We need to find alternative ways in addressing the cash flow problems that we may incur and this is to increase our income levels.
- ♦ The other alternative is that we could consider finding ways of reducing our expenses. This is not an immediate problem but it will be if our credit accounts are eroded in a significant way without replacement proceeds provided in the near future.
- ♦ An analysis of the accounts for the last three years would reveal that we have been in a position to curtail our expenses within budget levels and this stands to our favor.
- ♦ Another major area that we need to address is the non-compliance by the Member Churches and the National Council of Churches in relation to the submission of the Financial Reports after the programs are held.

- ♦ We need to address this at the Assembly level as this was a major problem that was highlight by the Auditors and also the donors have expressed their concern. We hope that some consensus will be achieved at this Assembly.

Relationship with the Partners

As it was resolved by the General Assembly and with the Financial Assistance from our Ecumenical partners a review was carried on the operations of the Secretariat. The recommendations of the Review Team were implemented and we have operated under the present structure until this very day.

- ♦ Rev. Reyes arrived in the country in February 2002 and undertaken an assessment of the organization in relation to its finances through the Financial assistance from our Ecumenical Partners.
- ♦ We wish to express our sincere appreciation to the Donors Partners for the assistance they have provided in both monetary and any other forms.
- ♦ After the execution of the Audit reports a copy is submitted to all the donors partners inclusive of the Member Churches and the National Council of Churches.
- ♦ We wish to express our sincere appreciation to the Executive Secretary of the World Council of Churches — Pacific Desk in organizing the Round Table meetings especially when most of them are based in Europe.

Recommendations

That the Assembly appoints a Committee to look at the following:

- a **Membership Contribution in terms of the arrears position.**
- b **A proposal for the properties and the issue of the long term Sustainability of the organisation**

CONCLUSION

As mentioned in the early part of the report we had worked from when the restructure took place to date. We have seen the implementation of the Financial Polices under the new structure and we have developed as we have moved along over the years. We in the Finance and Administration section wish express our appreciation to the staff and especially the General Secretary for her support in assisting and providing us with the support in relation to the matters on finances. Without her contribution we are sure we would not have seen the healthy financial position that the Pacific Conference of Churches is in now. We are not indicating that it is a perfect set up however we do have a structure in place that we can only now improve on.

We have tried to present to the Pacific Conference of Churches General Assembly our position in relation to the Finances and how we at the Secretariat foresee the past, present and areas were we can be improved upon. The suggestions in themselves are still tentative and we will always be willing to accept and learn from the suggestions that maybe presented here today.

CASH FLOW

FROM THE 1ST JANUARY TO THE 31ST AUGUST 2002

Opening Balance	\$388,233.23	Tenancy Deposits	1,350.00
ROUND TABLE PARTNERS		Registration Fees	2,382.96
ICCO	\$118,042.57	Tie Sales	30.00
EMW	\$35,625.49	Assembly Airfares 50%	84,740.50
Church World Service INC	\$34,003.61	Assembly Insurance Cover	1,260.00
CWS NZ	\$13,903.50	FLC monies	10,226.34
Anglican Church in Canada	\$12,829.04	Assembly Term Deposits	422,730.89
United Church in Canada	\$21,391.57	Miscellaneous Income	394.91
Christian Church in USA & Canada	\$7,895.33	Accountable Expenses	134.02
Uniting Church in the Netherlands	\$57,516.86	Sub Total	<u>549,626.62</u>
United Church of Christ - USA	\$2,650.17	Sub Total	\$1,422,998.26
Methodist Church Overseas Division	\$7,763.98		
NCC USA	\$42,918.45	Less Expenses	
Designated Proceeds Pacific Desk, World Council of Churches	<u>\$82,067.29</u>	Salaries and other staff benefits	182,849.38
Sub Total	\$436,607.86	Office Administration	23,321.27
		Property Management	25,878.95
LOCAL INCOME		Other Expenses	507,982.84
Large Churches		Capital Expenses	5,591.92
Methodist Church in Fiji	\$2,742.75	EA Costs	157,939.63
Free Wesleyan Church in Tonga	\$2,742.75	Other Expenditure	<u>80,929.12</u>
CEPAC	\$2,742.75	Sub Total	\$984,493.11
Catholic Church in the Solomon Islands	\$2,742.75		
Evangelical Church in PNG	\$6,710.00	Closing Balance	\$438,505.15
Evangelical Church in French Polynesia	\$6,574.10		
Church in Melanesia	\$2,742.75	Other Expenses	
Catholic Bishop's Conference of PNG & Sol	\$2,742.75	Constitution	1,210.00
Presbyterian Church in NZ	<u>\$1,214.26</u>	Executive Committee	48,245.24
Sub Total	\$30,954.86	Finance and General Business	247.47
		Finance and Property Committee	150.00
Medium Churches		Personal Committee	
Anglican Diocese of Polynesia	\$1,828.50	Moderator / Vice moderator all	1,291.31
Cook Islands Christian Church	\$1,829.00	Hospitality and Entertainment	1,376.45
Kiribati Protestant Church	\$1,828.50	Staff Retreat	287.11
Evangelical Church in NC & Loyalty Is	<u>\$2,438.28</u>	Bank Charges	731.86
Sub Total	\$7,924.28	Representation Costs	9,859.79
		Youth Expenses	84,534.36
Small Churches		WCC May Globalization meeting exps	13,782.62
Conference of Christ in Vanuatu	\$1,219.00	Advances to the donors	8,083.28
United Church in the Marshall Is	\$2,052.54	WCC August Globalization meetings exps	40,925.27
Ekalesia Niue	\$500.00	Assembly expenses	<u>297,258.08</u>
Sub Total	\$3,771.54	Sub Total	\$507,982.84
National Council of Churches		Other Expenditure	
Kiribati National Council of Churches	\$299.00	Building Expenses	\$10,000.00
Tongan National Council of Churches	\$299.00	Contingency	\$8,772.20
Samoa National Council of Churches	\$299.00	FLC Monies	\$22,941.04
Fiji National Council of Churches	\$2,438.30	Accountable Advances	\$39,215.88
Niue National Council of Churches	\$299.00		
Papua New Guinea NCC	\$300.00	Sub Total	\$80,929.12
Solomon Islands Christian Association	\$595.00		
National Council of Churches in American Sam	\$1,051.57		
Niue National Council of Churches	<u>\$299.00</u>		
Sub Total	\$5,879.87		
Rental Income	25,725.00		
Publication Sales	652.00		

* WCC August expenses covers the expenses for the Globalisation expenses in American Samoa, Bishop Riti expenses to Geneva and the publication costs for the document on the ISLANDS OF HOPE

Summarised Balance Sheet for the Pacific Conference of Churches			
Year			
	1999	2000	2001
CAPITAL AND RESERVES			
Capital	\$ 457,722.00	\$ 457,722.00	\$ 457,722.00
Accumulated Funds	\$ 885,585.00	\$ 1,421,058.00	\$ 1,045,679.00
Trust and Reserves	\$ 325,014.00	\$ 480,597.00	\$ 924,885.00
Asset Revelation Reserves	\$ 531,604.00	\$ 531,604.00	\$ 47,657.00
General Reserves	\$ 52,294.00	\$ 46,453.00	\$ 531,604.00
			\$ 10,000.00
	\$ 2,252,219.00	\$ 2,937,434.00	\$ 3,017,547.00
Represented by			
CURRENT ASSETS			
Cash at the Bank	\$ 554,740.00	\$ 1,130,644.00	\$ 693,626.00
Cash on Hand	\$ 200.00	\$ 200.00	
Fixed Assets	\$ 328,259.00	\$ 509,182.00	\$ 982,543.00
Debtors, prepayments and Deposits	\$ 8,341.00	\$ 8,660.00	\$ 51,376.00
	\$ 891,540.00	\$ 1,648,686.00	\$ 1,727,545.00
Less			
CURRENT LIABILITIES			
Creditors and Accruals	\$ 25,920.00	\$ 42,076.00	\$ 35,296.00
	\$ 25,920.00	\$ 42,076.00	\$ 35,296.00
NET CURRENT ASSETS	\$ 865,620.00	\$ 1,606,610.00	\$ 1,692,249.00
Add			
Non Current Assets			
Fixed Deposit	\$ 24,433.00		
FIXED ASSETS	\$ 1,362,166.00	\$ 1,330,824.00	\$ 1,325,298.00
Less			
NON CURRENT LIABILITY			
Secured Loan			
	\$ 2,252,219.00	\$ 2,937,434.00	\$ 3,017,547.00

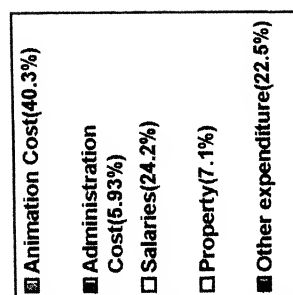
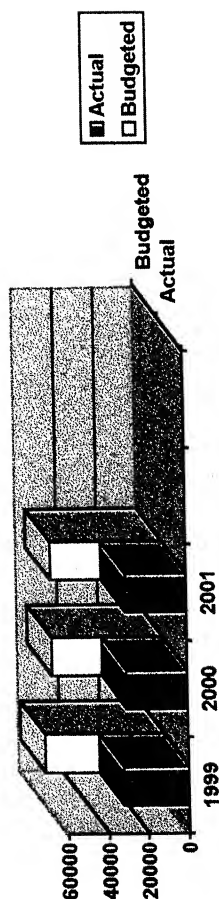
Summarised Profit and Loss accounts for the Pacific Conference of Churches			
Income	1999	2000	2001
Exchange Income		\$ 30,970.00	\$ 17,426.00
Grants Overseas Partners	\$ 603,678.00	\$ 1,155,984.00	\$ 624,064.00
Membership Contributions	\$ 62,974.00	\$ 67,585.00	\$ 58,670.00
Office and Residential Rentals	\$ 29,550.00	\$ 31,140.00	\$ 32,100.00
Other Income	\$ 66,273.00	\$ 24,567.00	\$ 36,301.00
Special Program / Desk Funds	\$ 174,466.00	\$ 96,189.00	\$ 460,086.00
	\$ 936,941.00	\$ 1,406,435.00	\$ 1,228,647.00
Less			
Expenditure			
Ecumenical Animation Costs	\$ 278,352.00	\$ 225,000.00	\$ 384,052.00
Exchange Loss	\$ 2,667.00		
FNPF and other staff benefits	\$ 27,816.00	\$ 33,058.00	\$ 35,648.00
Other Expenses	\$ 75,497.00	\$ 170,854.00	\$ 421,255.00
Office Administration	\$ 40,930.00	\$ 22,680.00	\$ 24,887.00
Property Management	\$ 49,013.00	\$ 60,021.00	\$ 77,310.00
Provision for non receipt of Funds	\$ 4,200.00		
Secretariat salaries	\$ 167,157.00	\$ 209,067.00	\$ 187,513.00
Write off of Assets	\$ 45,021.00	\$ 540.00	
	\$ 690,653.00	\$ 721,220.00	\$ 1,130,665.00
EXCESS OF INCOME OVER EXPENDITURE	\$ 246,288.00	\$ 685,215.00	\$ 97,982.00
Add			
Transfer from Trust and Reserves		\$ 1,922.00	\$ 4,356.00
Transfer from donor Grant Reserves		\$ 5,841.00	
		\$ 7,763.00	\$ 4,356.00
Less			
Transfer to Trust and Reserves	\$ 234,005.00	\$ 157,505.00	\$ 466,513.00
Transfer to General Reserves			\$ 1,204.00
Transfer to Development Reserves			\$ 10,000.00
	\$ 234,005.00	\$ 157,505.00	\$ 477,717.00
	\$ 12,283.00	\$ 535,473.00	-\$ 375,379.00
ACCUMULATED FUNDS 1ST January 1999	\$ 873,302.00	\$ 885,585.00	\$ 1,421,058.00
ACCUMULATED FUNDS 31ST December 1999	\$ 885,585.00	\$ 1,421,058.00	\$ 1,045,679.00

Pacific Conference of Churches
MARCH 2008 RECONCILIATION

	Arrears 2001	Advance 2001	Receivable 2002	Received 2002	Balance as at 31ST Dec 2002	
LARGE CHURCHES						
CEPAC			\$ 2,742.75	\$ 2,742.75	\$ 2,742.75	
Church in Melanesia			\$ 2,742.75		\$ 2,742.75	
Evangelical Church in French Polynesia			\$ 2,742.75	\$ 6,574.10	\$ 10,580.54	account in credit
Free Wesleyan Church in Tonga		\$ 6,749.19	\$ 2,742.75	\$ 2,742.75		
Methodist Church in Fiji			\$ 2,742.75	\$ 2,742.75		
Methodist Church in Samoa	\$ 2,742.75		\$ 2,742.75		\$ 5,485.50	
Presbyterian Church in Vanuatu	\$ 14,845.06		\$ 2,742.75		\$ 17,587.81	
United Church in Papua New Guinea	\$ 16,098.75		\$ 2,742.75		\$ 18,841.50	
Catholic Bishop Conference in PNG			\$ 2,742.75		\$ 2,742.75	
Evangelical Lutheran Church in PNG	\$ 13,865.75		\$ 2,742.75	\$ 6,710.00	\$ 9,898.50	
Presbyterian Church in Aotearoa		\$ 1,528.49	\$ 2,742.75		\$ 1,214.26	
Congregational Christian Church in A/Samoa		\$ 4,324.36	\$ 2,742.75		\$ 1,581.61	Account in credit
Catholic Church in Solomon Islands			\$ 2,742.75	\$ 2,742.75		
Congregational Christian Church in Samoa		\$ 8,840.00	\$ 2,742.75		\$ 6,105.25	Payment in advance
TOTAL	\$ 47,552.31	\$ 21,442.04	\$ 38,398.50	\$ 24,255.10	\$ 40,245.67	
MEDIUM CHURCH						
Anglican Diocese of Polynesia			\$ 1,828.50	\$ 1,828.50		
Cook Island Christian Church			\$ 1,828.50	\$ 1,829.00	\$ 0.50	Account in credit
Evangelical Church in N/Caleonia/Loyalty/Is		\$ 1,823.73	\$ 1,828.50	\$ 2,438.28	\$ 2,433.51	Account in credit
Kiribati Protestant Church			\$ 1,828.50	\$ 1,828.50		
United Church in the Solomon Islands	\$ 3,657.00		\$ 1,828.50		\$ 5,485.50	
TOTAL	\$ 3,657.00	\$ 1,823.73	\$ 9,142.50	\$ 7,924.28	\$ 3,051.49	
SMALL CHURCHES						
Conference of Churches of Christ Vanuatu	\$ 12,411.55		\$ 1,219.00	\$ 1,219.00	\$ 12,411.55	
Ekalesia Niue	\$ 10,265.85		\$ 1,219.00		\$ 11,484.85	
Ekalesia Kelisiano Tuvalu			\$ 1,219.00		\$ 1,219.00	
Congregational Christian Church in Nauru	\$ 10,425.35		\$ 1,219.00		\$ 11,644.35	
United Church in the Marshall Islands	\$ 448.78		\$ 1,219.00		\$ 1,667.78	
United Church of Christ in Pohnpei	\$ 7,100.35		\$ 1,219.00		\$ 8,319.35	
TOTAL	\$ 40,651.88		\$ 7,314.00	\$ 1,219.00	\$ 46,746.88	
NATIONAL COUNCILS						
Micronesian Council of United Churches	\$ 2,737.30		\$ 299.00		\$ 3,036.30	

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Fiji Council of Churches	\$ 2,139.30		\$ 299.00	\$ 2,438.30			
National Council of Churches in A/Samoa'	\$ 0.67		\$ 299.00		\$ 299.67		
PNG Council of Churches		\$ 1.00	\$ 299.00	\$ 300.00	\$ -	2.00	Account in credit
Samoa Council of Churches		\$ 0.33	\$ 299.00	\$ 299.00	\$ -	0.33	account in credit
Solomon Island Christian Association	\$ 294.44		\$ 299.00		\$ 593.44		
Tonga National Council of Churches			\$ 299.00	\$ 299.00			
Kiribati National Council of Churches	\$ 1,495.00		\$ 299.00	\$ 299.00	\$ 1,495.00		
Niue National Council of Churches	\$ 298.60		\$ 299.00	\$ 299.00	\$ 298.60		
TOTAL	\$ 6,965.31	\$ 1.33	\$ 2,691.00	\$ 3,934.30	\$ 5,720.68		
GRAND TOTALS	\$ 98,826.50	\$ 23,267.10	\$ 57,456.00	\$ 37,332.68	\$ 95,764.72		



APPENDIX VIII

PARTNERSHIP FROM A PACIFIC PERSPECTIVE¹

By Jovili and Lisa Meo

A supplement: Partnership of Men and Women in Ministry

After receiving our Assembly papers we found out that the topic we were given was the one above and not "Partnership from the Pacific Perspective" though the two are closely related, thus we are submitting this supplementary only to assist and focus on the topic and the discussion that will follow.

1. **We begin with the creation story** God in God's own wisdom or intention declare that man cannot live alone or by himself, he need a companion, or a partner.

The two accounts of creation stories testify that God created human beings both men and women. God created human beings into His/Her (God's) likeness, that is both man and woman posses or are endowed with the dignity in human beings because only humanity were created into God's image and not other creatures

2. **The second creation story** has this to say about human being: "This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man.: And went on to say the inseparable nature of humanity, "For this cause a man shall leave his father and his mother and shall cleave to his wife; and they shall become one flesh" (see Genesis 2:22-25).

- a The issue of inseparable union and partnership of men and women is God's initiative and created by God from the beginning of the creation of humanity and established for eternity.
- b Procreation is essential to maintain generation or else the world would be de-peopled (uninhabited or unpopulated). This procreation responsibility is the divine intention of partnership between man and woman.
- c Abraham and Sarah (and Hagar) were partners in faith and in procreation. We can read the story from the perspective of Abraham and Sarah and it is more surprising if we reread it from the perspective of the oppressed, that is from Hagar's viewpoint, the important point here that Abraham is not only the "Father of faith: Sarah and also Hagar are also the "Mothers of Faith". We have included Hagar because her situation and her plight appeals to the oppressed of the world.

3. The New Testament stories testify the important roles of women disciples of Jesus as one woman writer says, "Perhaps it is no wonder that women were first at the Cradle and last at the cross. They has never known a man like this Man-there has never been another ... nobody could possibly guess from the words and deeds of Jesus that there was anything "funny" about women's nature." (Dorothy Sayer from the book *Are Women Human*, 1947

4. The story of the woman that anoints Jesus feet will never be forgotten (see John 12: 1-8; Matt 14:3-9). Jesus said of her love, "I assure you that wherever the gospel is preached all over the world, what she has done will be told in memory of her"

- a The Story of the woman of Sychar brought about an understanding of mission and liberation (John 4:1-42)
- b The story of Mary Magdalene who first witnessed the resurrected Jesus Christ, she was commissioned by the risen Lord to proclaim the gospel to men.
- c These above stories of Biblical women testify to the fact of women and men partnership, so do we today.

5. There is always talk and long discussion that some people are more equal than others. In our Pacific Islands sometimes women are looked upon as 'property of men' 'women belong in the kitchen' or 'house at the back', or 'women are inferior than men'. We need to get rid of this myth. We have tried to say that we are equal in God's sight. Paul though sometimes is quoted as a person who placed women as inferior than men, he is, we believe was speaking in the contexts of those particular situations. His famous words on men and women equality reads: "So there is no difference between Jews Gentiles, between "... slaves and freemen, between men and women; you are all one in union with Jesus Christ" (Gal 3:28 ; see Eph 2:11-22).

Letty Russells "The Critical Principle of feminist ecclesiology is a table principle." presents a creation of the concept of the table of the Lord, Holy Communion or Eucharist. We have described the concept using some Pacific stories and rituals in their various contexts in the paper. "Partnership from the Pacific Perspective". In the Biblical witness, we are invited to gather around God's table of hospitality. Others "the least of these who are members of my family" are receiving the attention to their needs for justice and hope. (Matt 25:40). We are all one, equal and partners as we kneel or seat around the table of the Lord.

5. "Behind a great man is a great woman": do away with that myth and use this: "Beside a great woman is a great man" or beside a great man is a great woman".

Jesus also encouraged women to be part of this ministry. And where man can learn from women and vice versa.

6. The formation of great men in the past were the work of some great women working in partnership with their men or husbands. Share some of those stories from your islands

7. Great Pacific missionaries owed so much to their committed partners (have their wives as mission partners). Share some of these stories.

8. Today:

- ♦ Women's role in the secular world, in community, government, and society.
- ♦ Education of women alongside men or men alongside women.
- ♦ Theological education of women is perceived as important, because it is a mean of empowering women to equip them for God's mission
- ♦ More than hundred women graduated with theological and biblical degrees from theological schools locally and abroad.

How many women theological students are in your theological colleges.

- ♦ Ordination for women in the ministry is no longer a myth among nine denominations here in the Pacific Island Churches. Why doesn't your church have a woman minister?
- ♦ Feminism can be expressed in many different ways and form for "ism" ending in English is an advocacy work, like capitalism advocates an economic system, nationalism advocates a nation and feminism advocates the recognition of the humanity of women. It is not against men but rather advocate opportunity for women, needs that cannot be met without changes in the lives of both men and women. Feminist theologians search and advocate liberation from dehumanisation and advocate full personhood for all of every race, class, sex sexual orientation, ability and age. Feminist is not necessarily feminine, men can also become feminists if they are willing to advocate for women.
- ♦ Women not only become deaconesses but should be given the opportunity to become ministers/priests/lectures/professors in theological schools: Why are some churches stopping them? Is it cultura, theological or what?
- ♦ Partnership of men and women in the ministry is a challenge form the Churches here in the Pacific
- ♦ Partnership is an economic word, it deals with persons who are willing to work together for a business. Both men and women are called to carry out God's business into God's world. We are accountable to God who calls to be partners
- ♦ Partnership requires respect and trust for each other.

- ♦ It requires "I – Thou" relationship, it means we see each other as equals and we can do the work well entrusted on us if we treat the others as persons with dignity.

9. Sharing Jovili and Lisa's story of partnership. Jovili and Lisa work together in the ministry fro the last 38 years and what God has done and is doing in and through our lives together as partners in God's mission.

INTRODUCTION

We read a moving story in an issue of *The Upper Room* about a single-parent excited that her son was part of a group of young people to be received for confirmation. She wanted to have the whole family celebrate the occasion. At the last moment, the young man's father was not able to come and the grandparents had a prior engagement that they could not cancel. She was left alone with her son, and for her to inform her son was a painful experience.

That Sunday, his mother told the Sunday school class what would happen when their names were to be called for the confirmation. She would be there beside her son minus their immediate and extended family. When her son's name was called, she stood up; her Sunday school class stood up also. Then one by one people in the congregation rose until the whole church was standing, representing the "extended family" of the mother and her son. The son looked around and tears came to his eyes, tears of joy for how "extended family" truly supported him as he stood to be confirmed.

"In Christ we are many, we form one body, and each member belongs to all the others" (Romans 12:5).

This story depicts a "spiritual extended family" or a "community of faith" very similar to our own Pacific communities and contexts. Each of us can relate to this familiar story, as a community story from our own island. Certain dynamic concepts of the faith community are very much the essence of the Pacific Island communities and this paper explores these concepts. Stories of community living from the islands will benefit those who aspire to continue and encourage community ethos thus enriching the building of Christian life in which partnership is key. It will also help those who have lost these tenets and those that continue to encourage and perpetuate individualism as the only way.

1. A Vision Under Threat

The vision of Pacific Islanders involvement in mission work during the 19th century is rooted naturally in their newfound faith and the offering of themselves as partners with other islanders who knew, experienced and lived their own traditional communities' ethos. Significant and inseparable components of this heritage are inclusiveness, reconciliation, unity, participation, dialogue, partnership, reciprocity, consensus, fellowship, sharing and service. These concepts are the glue of communal living; the tenets that were the hallmarks of the missionary enterprise, especially of our Pacific Islanders' forefathers and mothers who themselves became part of the land² or the soul of the host countries.

As we begin this new millennium a substantial number of Pacific Islanders continue to live in traditional communities.² These communities are encroached upon and bombarded with economic globalisation, modern development, new Western political and economic systems, the mushrooming of small "paradise"¹ [hotels, golf courses and sandy beaches] and the thriving cities where traditional values are challenged, discarded and forgotten.²

1.1 Injustice, Landlessness and Migration

The tidal waves of globalisation have caused the growing landlessness and erosion of access land. It is a major impact of economic injustice. The results of landlessness are many, including the migration of people within the Pacific: from Banaba, and Nauru to Fiji, and other Pacific Islands, from Solomon Islands and Vanuatu to Fiji and Australia because of the needs of the colonial powers of the time.

Internal migration is also an issue, from Bikini Atoll, the venue for testing bombs in the 1950's after World War II, to other atolls like Ebye, Marshall Islands, the shanty town of the Pacific. There are other migrations within the Pacific Rim, some by force others by suspicious plans of dominant powers. Modern migration includes Pacific Islanders moving away from the Pacific islands to the Pacific Rim countries, Europe and mainly Australia and New Zealand.

Pockets of Pacific communities are thriving in these new lands either within church settings or outside. Indigenous people are profoundly affected by migration and uprooting of people. The sources of their traditional livelihood are taken over by corporate interests. For example in Banaba their traditional food is no longer there because the whole place is dug out. Several other islands are also suffering similar ordeals. Where bombs were tested in Moruroa Atoll [Maohi Nui-Tahiti] and Bikini [Marshall Islands] there is an obvious absence of birds and fish. The present new technology of drift netting, a kind of fishing for consumerism purposes, has now taken almost all fish away.

1.2 Erosion of Values, Sacredness and Community

Local culture and traditional values have been eroded. When some of us were students in the 1950s 'subsistence' was a very bad word. It means you plant and harvest in this part of the land and then leave it fallow for one year and go to another bit of land and later return and work on the land left fallow. Commercial farming has changed how local community farm works. This is mainly because of competition and consistent farming to meet the consumer demands and economic goals of corporations overseas. Even the use of manure is not enough to maintain soil fertility.

An idiom we learned as children, "Vunibaka ga sa tevoro" [where there is a rain tree there is god not demon], denotes that every tree is sacred. Why then should we cut our trees for commercial interests making our cultural sacredness and identity as secondary.

Economic globalisation encourages a promotion of the market value of individualism. Traditionally, we do not do this in the Pacific. When we go fishing we don't go alone, it is a co-operative effort. The whole community is involved.

Today even in the villages, your own relatives will be selling you their catches of the day. Cultural homogenisation, the melting pot concept, is an effect of economic globalisation to promote a single culture that kills the vanua/fenua concept of identity and community.

The culture of peace and the culture of development sometimes do not go together. The culture of peace is a culture in which we want to live peacefully together as one people, one community, one nation. The kind of development promoted today by economic globalisation, brings in from outside new ways alien to community living.

Over the last two hundred years or so, the colonial governments and the churches made marked inroads into the very being of the Pacific people and in many ways shattered the cohesiveness of community life, thus replacing it with capitalistic individualism.³ The Pacific people have been dominated for so long that they have become, to use Freire's term, "domesticated,"⁴ and, at the same time, they have lost their own identities.

1.3 The New Wave: Building an Indigenous Community in a Global Village

Countering this domination and erosion of our community life and spirit, is a new wave of Pacific leaders⁵, both in the secular world and in the churches. These people have awakened to the need for a Pacific island identity recaptures their own cultural heritage and attempts to protect their traditional communities and ethos.

The Pacific people need to re-establish, nourish and grow a Pacific community, the Island of Hope community, one that is truly Pacific and indigenous yet maintains its integrity in the world community. This move has called for the churches in the Pacific to re-read the Bible and to engage in a theological process of contextualisation, that is, using aspects of their cultural heritage that can explain to them more about their life, their being and their relationship to the Divine.

In the past years communism collapsed in Russia and Eastern Europe and at the same time capitalism continued to assert itself in the free world. The collapse of communism, however, does not mean the triumph of capitalism or individualistic capitalism. These two political and economic systems cannot solve all the world problems. Perhaps the world can look to the Pacific, more so to the Pacific Islanders traditional communities as an alternative way forward in this century. The Pacific can still offer the world some of those concepts: inclusiveness, reconciliation, unity, participation, dialogue, partnership, reciprocity, consensus, fellowship, sharing and service.

2. Partnership

Since this paper is being requested to deal mainly with 'Partnership from the Pacific Perspective', we would first try to define this word 'partnership'. The dictionary meaning espouses almost all the words that we have mentioned above, namely, participation, unity, sharing and service and of course we have to include reconciliation and

inclusiveness. Partnership calls us to be partners; therefore we are no longer strangers to each other because we have created a kind of relationship where there is no oppression. It is a way towards equality, justice and liberation. Partnership can be described both as *koinonia*⁶ and *diakonia*.

2.1 The First 'Island of Hope'

It is important to go back to the Bible and review the life of the first Christian community that also began what we in the Pacific now call an "Island of Hope" in the midst of external forces. Palestine was in a constant state of crisis and it was impossible to achieve any permanency between various structures of the government. Hellenistic influences found in cities, culture and language and the rebellion against Roman power were obviously evident in the society and people.

Tension between the early structures of government furthered the longing for the Kingdom of God. The three main forces of globalisation were all present: political, economic and cultural. These forces impacted every level of society, shattered the society by dividing it into the rich and the poor, the privileged and the underprivileged, the landowners and the landless.

This shattering of traditional values and norms called forth a longing for renewal. The Qumran community⁷ created a model community in which the group of people sought after people who could live as equals with no-one owning more possession than another. They had a rule that everyone who entered the group must hand over their property to the community.

In summary, in the early church there were disciplined productive faith communities, groups that engaged in revolutionary social programs, groups of wondering charismatics living on alms. Like the Qumran community the Jesus community as recorded by Luke in Acts 2:41-47 was "an island of hope" surrounded by the brunt forces of the ocean and tidal waves. It was an oasis surrounded by the heat and the engulfing desert. This island of hope, although battered and violently shaken by the outside blatant and tyrannical forces, stood its ground and grew.

A thorough study of the first Christian community hopefully will harvest characteristics pertaining to the Kingdom of God and that also are parallel to some of the Pacific values that we want to restore as values of the Island of Hope that can serve as alternative to economic globalisation.

2.2 Partnership as Sharing and Unity

Partnership as sharing has dominated the last few years of mission. The World Conference on Mission and Evangelism [Melbourne, Australia, May 1980]⁸ dwelled on a polarised debate on Jesus death on the periphery of the city. Hence the clash between the "periphery model" of ministry in which the poor and the marginalised are the focal concern of Jesus and the "centred-periphery model" focused on Jesus concerned for both the poor and the rich.

The Harare document stated, "In Harare we saw once

again the immensity of the mission in which God invites us to share. In this mission we who are reconciled to God through the sacrifice of Christ on the cross are challenged to work for reconciliation and peace with justice among those torn apart by violence and war."⁹

During the eight years after Canberra, the Unit II on Church in Mission-Health, Education and Witness continued to express that "the International Missionary Council tradition needs to be maintained and that mission should be kept at the centre of the ecumenical movement, and must be held together with the concern for unity."¹⁰

The Unit on Sharing and Service mandated to network with churches and organisations in promoting human dignity and sustainable community with the marginalised and the excluded. It has tried to explore issues of power and globalisation, a theological understanding of *diakonia*, the meaning of "just sharing" in different contexts. It seems that all these committees are advocating partnerships to enable sharing or just sharing in our world. This partnership of sharing and service is rooted in our theological understanding and interpretation.

2.3 Theological Understanding

The concept of the triune God, God the Father/Mother, Jesus Christ and the Holy Spirit, is rooted deeply on partnership and sharing and therefore the trinity is a community of sharing, a partnership. The incarnation in the person of Jesus the Christ is therefore a concrete and existential expression of God's sharing and partnership with God and with the world. The Eucharist-Lord's Supper is a sign of the living body of Christ shared for the world so that those who partake in it are partners in sharing and healing and in the mission of Christ in the world. Partnership, therefore, is a relationship of continuing commitment and common struggle in interaction with God and the wider community context.

As we look ahead, we understand that partnership has potential for the future. Whether we like it or not the future has given us a new kind of partnership in marriage, friendship, business and even in our churches. That old saying, "no man is an island", is more than relevant today because we now know that the only way for humanity's continued existence in the future is partnership. God in Christ did not merely sit up in heaven and said, "I love you", but he came down and sat where we sit through his incarnation.

This is true and genuine partnership. To enable God to transform the world, he sends Jesus to partner humanity; the only way God sees that God can transform the world. Jesus called the twelve to be his partners in mission, then the apostles and those that followed called others to the common task of transforming the world and humanity.

This partnership is best illustrated in the two stories of Babel and Pentecost. At Babel it was a partnership of humanity without God. The end result was the destruction of humanity. At Pentecost was the partnership of humanity and God, and the end result was the transformation of humanity. The two models of partnership continue today

and we know too well what each of the two brings to humanity, to the church and to the Pacific Community.

We believe that our future is God but we all must build from the present, it is God's way as we will discuss in the "smallness" concept. That is to say with Jurgen Moltmann¹¹ that we have a "belief that takes the initiative towards transforming the world by means of the possibilities of the present". Aspects of partnership are here so let us develop these for the future knowing that we are co-partners with God. We are not starting a new religion as today's new religious movements are doing but we are continuing the building of a new world. It is essential that in our faith we hope for God and it must be emphatically said that God hopes for us as a community to be co-partners with Him/Her.

3. Partnership Stories

The following stories try to relate some traditional concepts of inclusiveness, reconciliation, unity, participation, dialogue, partnership, reciprocity, consensus, fellowship sharing and service of some Pacific communities. As we journey together during this twenty-first century, the churches, societies and governments should espouse these ideals.

3.1 The Community Centre: Maneaba¹²

In Kiribati Islands, the Maneaba is the nerve-centre of partnership, fellowship, participation, sharing and dialogue. It is where the village gathers as a unit, an inclusive point of gathering, and a place for reconciliation for the community. Traditionally in a Kiribati village, the Maneaba is the central open house, built in the middle of the village surrounded by living homes. It serves as a meeting place for all the villagers, including the village elders who make decisions for the village.

The Maneaba is the centre for meal-sharing, care-giving and entertainment for villagers and visitors alike. Each family brings in their meal, which they serve and share with other members of the village. The family would do the same for other families and for visitors. After the meal, the visitors would be entertained with traditional dances and then garlanded with beautiful flowers and given gifts as a token of the community's appreciation for the visit.

Nowadays the Maneaba has also become the centre of village worship, where the whole community sings, prays and reads the Word of God together. As a community and educational centre, it is a place for both intellectual and spiritual empowerment for the people of God and their mission. The Maneaba serves as the centre of communion for the community. The shared meal becomes a point or a "table" where members of the families serve and share whatever they bring for the community gathering. It is the table where everyone is both guest and host; it is a point of partnership, of reciprocal service and sharing.

During this meal different families and groups would stand from where they are sitting and share their traditional dramas, songs and dances which relate Biblical stories or traditional stories with Christian teachings or Christian

applications. This is the point where the "worldly" and the "other worldly" tasks are united, for there is no separation of the secular from the spiritual. Here people are reminded that the poor and the neglected are accepted and fed because they are equally important members of the community. Even those members who are absent because of sickness or other reasons are prayed for and visited with food from the Maneaba.

3.2 The Samoan Fale [House]¹³

The Samoan fale or fale tele [great house] is a symbol of village life and the Samoan community. Its construction is geared towards community unity, community relationship, community participation and partnership. The round or oval shape of the fale represents the unbroken chain [no start no ending] for those who will congregate in it. It symbolises unity. Its openness, a house with no wall, symbolises the idea of inclusiveness – the extension of what goes inside the fale and those outside in the community. What goes on in the fale reflects the life of the whole community or its concerns for the well being of the whole community.

The Samoan fale tele is used for gathering of the whole village or for district officials. It serves three functions:

- ♦ The fale is the Fono, the meeting place [village and districts] for different groups in the village for the welfare of the people.
- ♦ The fale is the Tapuaiga the worshipping place and the place for supportive actions for any undertaking for the village community.
- ♦ The fale is the Malega, the place for entertaining villagers and guests. It is the place for the common meal, which is brought in and shared among the community. In all three functions – centrality, unity, fellowship and relationship are focal themes. Only in the Samoan fale tele could different family members come and meet and discuss their differences, worship together, or entertain and be happy together without feeling isolated or outcast. Perhaps one of the greatest functions of the fale tele is that it brings together – or acts as the place of refuge for indifferent parties. It is a place for reconciliation.

3.3 The Tongan Spreading of the Mat for Dialogue and Sharing¹⁴ [Fofola e Fala Kae Fai e Talanga]

It is the duty of the ancestral head to prepare and spread the mat for community gatherings for important occasions. It is a spread mat for fellowship, partnership, sharing and service. For this special ceremony a new mat is spread on top of the usual mat, which is used every day. As soon as the head arrives, the talanga or discussion begins. No one is allowed to say anything until the mat is spread.

During an occasion of reconciliation, it is important that the two parties keep their stories until the mat is spread. They may come with different ideas and conflicting views, but the mat on which they sit remains the common bonding factor; every one sits on the same mat, which symbolises the unity of the community. During the time of sharing and dialogue, everyone is free to speak about anything that

has caused a problem.

At the arrival of Christianity, the lotu mat [gathering of Christians] was spread for the communion of the people, and it became the centre of Holy Communion, the serving and sharing of food [body and the blood of Christ] for the community. The spread mat is a symbol of oneness [people are sitting on the one common mat], a clear indication that it is the mat of reconciliation and sharing. The spread mat symbolises the absence of boundaries and everyone is welcomed to participate, either in dialogue or in the sharing of the meal prepared by and for the community.

3.4 The Fijian Kava Ceremony¹⁵

The Fijian kava or yaqona ceremony is a ceremonial occasion in which the whole village gathers to discuss matters of village importance or to welcome an honoured guest. The presentation of the kava includes ai wase ni yaqona vakaturaga, or the portion of the food for the chief after the drinking of the kava; and this food is eaten by the guests and/or given to the people. This food is equally shared among the people of the community, and no one is left out. Even those people who absent themselves because of other engagements are given shares. There are special deacons to do this task.

This concept carries over to church gatherings where food is shared among the people. During the Kava ceremony the chief will inform the people of any motions for discussions and the spokesman will then elaborate for further discussion. Affairs of the village, whether secular or spiritual, are discussed and resolutions are made by consensus.

4. Traditional Communities in Biblical and Theological Understanding

Let us look now the meaning of these community concepts in the light of our biblical and theological understanding. When Jesus taught his disciples that he came not to be served but to serve [Mark 10:15] he was using the Greek word *dakoneo*, meaning to serve or to wait on tables. This particularly refers to slaves who poured out wine for the guests, but also includes giving food and drink, extending shelter, providing clothes, and visiting the sick and prisoners.

The maneaba, the Tongan spread mat, the Fijian Kava ceremony and the Samoan fale are points of partnership, sharing, service, reconciliation, dialogue and participation and fellowship. These are the very essence of the first Christian community. The Roman pagans marvelled at the Christian community way of life when they said, "Look at how these Christians love each other."¹⁶ In the Fijian kava or yaqona ceremony the servant sits at one point in the circle while the chief sits at the other opposite point of the circle.

4.1 Diakonia

Jesus saw in the word *diakonia* the essence and dynamic that makes a servant and disciple. For example: "Who is greater, he who sits at the table or he who serves? I am among you as one who serves" [Luke 22:27]; and, "For the

Son of Man also came not to be served but to serve" [Mark 10:15]. Luke was very selective in the choice of word he used to describe the ministry of Timothy and Erastus – *diakonoi* [Acts 19:22].

The *diakonoi* or servant is clearly identified as the person serving and mixing the Kava. The Kava format with its ceremonial words have been experimented and used during the celebration of the Holy Communion.¹⁷ The format is the reverse of the usual church celebration in the sense that the minister or clergy sits at the servant point of the circle, not at the topside of the table in a rectangular church building.

This remains an excellent format for Bible study, conversational sermons and church meetings. In one occasion the same minister becomes both the preacher and the officiator of the Holy Communion. He or she is in partnership with the community or fellowship gathering. When delivering the Word, he sits in the position of authority [the chiefly seat], and when he officiates at the celebration of Holy Communion he sits where the servant sits. The circle indicates that everyone included is important and should share in the dialogue and in the sharing of food or the elements of the Lord's Supper.

Importantly, the Pacific churches should also be thinking radically about changing the architectural designs of future church buildings. What we have now is a transferral from the west that does not conform to our culture and ways of community living.

4.2 Education

The village community is already there and the added concepts of the faith community will facilitate its strengthening as the basis of transformation, security and survival. It should be engaged in conscientisation¹⁸ or awareness-raising. This plays an important part in empowering and motivating people to assert their own identity and develop their land as a source of livelihood.

We need the kind of education that enhances justice, peace and integrity of creation: an education that helps the people to learn the art of participatory decision-making. The pastors and village leaders are urged to sit where the people sit, to be amongst the people as community developers and not to be like the colonial masters or missionaries who sometimes are classed as community exploiters.

The people are encouraged through education to be more inter-dependent and to divert their energies away from being imitators of mission boards and oppressive pyramid structures in society at large. They are urged to develop more and more people's oriented structures for the sake of *diakonia* in every given locality and environment.

In the village community, people need leadership, conversion, and incarnational preaching. They need to work on resolutions and action here and now. The key to working towards the preservation of the village community, the church community or the ecumenical community is to be conscious that: "*koinonia* [community] without the spirit

of diakonia [service] is dead; and diakonia without the spirit of koinonia is also dead."¹⁹ These two concepts are part of each other and should be treated as such.

4.3 The Island of Hope: A Transforming Alternative Culture

We are not saying that the Pacific cultures are perfect but we are trying to promote an Island of Hope concept that gathers together all positive aspects of our different cultures as the way for the future and an alternative to economic globalisation. H. Richard Niebuhr in his book "Christ and Culture"²⁰ described five different ways on how we should view culture in the light of Christ teachings. They are Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture.

Culture is utilised to clarify or give meaning to the Gospel. Culture should be learning from Jesus ways of living and teachings. It should also assist in the promotion and meaning or understanding of the Gospel. Christ should clearly dictate the culture, and therefore reject aspects of culture that are on the way to fully understanding the Gospel, and finally aspects of our culture should be transformed to make them accommodating, relevant and liberating.

4.3.1 Deposing Oppression and Sexism for Partnership

The concept of the maneaba, the Samoan fale and the Fijian Kava ceremony undergo those five processes that Niebuhr proposed. Our reformed Pacific cultures therefore call for an end to sexism in the community and the church, at least the kind of church brought to us by the missionaries. The church is so institutionally patriarchal that it is hard to believe a few personal transformations will make much of a difference to the systematic oppression of women and other minority groups.

Christian symbolism is so deeply entrenched in our subconscious experience and we are so strongly culturised as "Christian" that we can never completely walk away from its influence. We also believe that the Gospel is essentially liberating for all times, and we feel best sharing this belief with others.

Sexism and women's liberation are two related problems that are difficult to solve: they seem like a brick wall as far as the Pacific Community is concerned. Our patriarchal society and the church's identification with the structure make it a hard wall to break down. But we believe in partnership, in an inclusive, serving and sharing community and a liberating God who will raise prophets to sound the trumpet. In due time, the wall of sexism will come tumbling down. The new community brought by Jesus is a koinonia where people are set free for others. The Pacific people have experienced this partnership in their traditional communities and just have to relearn it in a Christian community. In other words, we learn to be partners by being partners and we can provide a context in the community where people can be educated to partnership. They also experience partnership by being in partnership.

At the Pacific Theological College student pastors, priests, or ministers are encouraged to bring their spouses who also undergo some training to be partners with their husbands. They will then experience partnership in their study and will return as partners to their respective communities of service. In the Pacific context these women, the pastors spouses, are thrust into leadership positions whether they like it or not. Their being married to the pastors qualify them as leaders of the churches. The ministry of partnership is therefore most urgent and necessary.

5. Small Pacific Islands Solidarity 21

Pacific Islands are just dots in the vast ocean of the Pacific, trying to live alongside the mega powers of the world. The islands cannot act alone, apart from each other, but must work together as partners. They need a concerted effort by bringing together the small positive concepts of their own communities and share them as catalysts in our political, economic, religious systems and the environment.

Leaving aside the negative aspects of smallness, the other side of smallness is important and beautiful. The Bible, both the Old and the New Testaments, uses the concept of smallness to beget big things – for example, out of two persons, Sarah and Abraham, a nation was born; out of the Israelites Moses was chosen to liberate God's people; and out of Palestine, God incarnated Himself in a small baby boy to be the light to Israel and to bring salvation to the world.

5.1 Parables about Smallness

Jesus cited a number of parables that used the "smallness" concept. The poor widow's only small coin, given wholeheartedly, is as important as those who put in great amounts. One's faith in God is like a small mustard seed, which later grows into a big tree where birds of heaven come to rest. Any great thing in life must start with the smallest beginning. Schumacher in his book, *Small is Beautiful*, commented:

Our scientists incessantly tell us with the utmost assurance that everything around us has evolved by small mutations sieved out through natural selection.²²

Schumacher is also correct when he says, "Even the Almighty is not credited with having been able to create anything complex."²³ Therefore, human beings cannot create complex things at one throw. Human beings have to go through a process, beginning with the small, to be able to create the important, the significant, the beautiful and the complex.

5.2 Starting Out with the Small

Pacific islanders have only one way to begin, the natural way, the Pacific way, that is to begin with the small. In any Pacific village, whenever the elders open or close community meetings they utter a few words of encouragement. One of these basic community philosophies is, "United we stand and divided we fall." Or, "Bend one reed [stick] and it will break, but put ten together and it will be difficult to break."

Those ancient words are very true. When considering

partnership, sharing and service in solidarity, even our small islands, working together in unity, will create unthinkable potential power to assert their common identity and place in the competitive world of today. Jesus' prayer "...that they may be one as we are one..." [John 17:11] is an invitation to partnership, to oneness in unity and solidarity of sharing and service, to promote the Gospel of Christ and maintain our prophetic role amid injustices in the Pacific and in the world.

5.3 Transforming and Demythologising through Partnership

Partnership, an important concept of community living, means a call for total liberation, a profound transformation, a redefining of basic community ethos that will radically and qualitatively change the conditions which are now experienced by the new Pacific Islanders. The concept of dependency and the revolving of life in a vicious circle of submissiveness have become mythified and seemingly unbreakable.

The way out, or a process of demythologising, is through the concept of "partnership in smallness". When the Lilliputians²⁴ found Gulliver on their shores, they did not even try to manhandle the giant alone. Instead, the small people got together, thought of a smart plan of "partnership in smallness" and then put it into action. Little by little, in their Lilliputian way, and working together in partnership, they overpowered the giant.

D. T. Niles once said, "A beggar telling another beggar where to find bread"²⁵ is a good way of defining a search for genuine partnership. It is the Lilliputian way of subduing the giant thus enhancing liberation for the people and the community. It is the way for the Pacific communities getting together and living and experiencing partnership as a way of educating their people and perpetuating this important aspect of their life.

5.4 The Challenge of Partnership

One of the outstanding achievements of the Pacific Churches is the formation of the Pacific Conference of Church that gave birth to the Pacific Theological College. These two monumentous institutions continue to struggle to survive because it seems that each individual church has reverted back to its own identity as a denomination, thus losing the vision of community, of ecumenism, of partnership and the future of the church or the challenge of Jesus "that they may be one" [John 17:11].

Will there be a Uniting/United Church of the Pacific that brings together its island resources, working together in partnership, continuing its struggle against economic globalisation and the accompanying rise of the new religious movement? Will it strengthen theological education in the Pacific by encouraging the development of the Pacific Theological College to venture further into offering a doctorate level program? Will it enhance the promotion of ecumenical and partnership theologies and ecumenism as the future of the Pacific church? Will it continue to promote partnership with women in the ministry by encouraging

women in theological education, ordaining women for the ministry and working in partnership with women in the total ministry of the church?

The basis of partnership is the willingness of a Christian to become a partner in an I-Thou²⁶ relationship, and to become a servant. God in Christ was able to dialogue with the world because "the Word became flesh and dwelt among us" [John 1:14]. Paul in his letter to the Philippians said, "I could leave this life and be with Christ which is a far better thing" [1:23]. That is, he could be concerned with his own life to go on to heaven but stayed on and was in partnership with the people and forgot the serenity and comfort of the life with Christ. Now for the time being he was a partner and a servant of the people.

To become servants for the other people in the community is a temporary inequality. This is to say that we do not belong to ourselves but we belong to the community. Each one of us is a part of the community and whatever one possesses is not his/hers but the community's. This is the very concept of Easter, the self-denial of life and the sharing of life. For Christ lived for others and died for others. This concept is very much related to the integration of the secular and the spirituality in the Pacific worldview. The deacon [servant] or deaconess [woman servant] in his or her engagement as partners in mission in daily life continues to interpret the faith and this process becomes relevant in the act of service within the life of the community, the church, and other non-church activities.

The commitment of people as partners to service and sharing in the community is out of their belief that God has genuinely called them to these different services and ministries. The people are servants of the community, chiefs are servants of the people, and people are servants of the chiefs and those in leaderships, and church ministers or clergymen and women are the servants of the community of believers, the church. They are all partners in the community serving each other for the betterment of the community.

SUMMARY

The future of partnership is clear: in the Pacific it is rediscovering our past and the utilisation of those tenets for the development of the community of faith. It is an inter-church partnership, the coming together of different churches with a shared vision and mission, the intra-church partnership, the recognition of each other, the Pacific Churches and the so called mother churches as equal partners, the lay and ordained partnership, the call to full participation of lay members with clergy and partnership with non-governmental organisations [NGOs] by sharing their visions and missions, and partnerships with governments.

With governments and political parties we must maintain flexibility of freedom and independency or else we may lose our prophetic voice. Our society needs partnership because more and more human beings cannot live alone; for we are meant to be in partnership with one

another. We will always look to God the perfect Trinitarian partners and we are always being challenged to become co-partners with God.

We see that there is no other way forward to fuller development of the churches in the Pacific except that we should embrace the opportunity to develop partnership as the new way for the future. We believe the Pacific people are called to embrace with passion and the power of the Spirit those tenets preserved by our ancestors: inclusiveness, unity, participation, dialogue, reciprocity, consensus, fellowship, sharing and service. These are the ingredients of partnership with which we can develop our Island of Hope, a very likely image of the Kingdom of God.

Jovili and Lisa Meo

- ¹ Most of the materials in this paper are taken from Jovili I. Meo's papers on *Partnership from a Pacific Perspective* published by the Uniting Church in Australia South Pacific Journal of Mission Studies, Number 24, March 2001, pp 3-9 and from *Gems of the Pacific Communities: Sharing and Service* from the *Pacific Journal of Theology*, Series 11, Number 16, 1996 and first published by the *Ecclesiological Review* 1994.
- ² Cynthia Z Biddlecomb, *Pacific Tourism*. Lotu Pacific Production, Suva, Fiji, 1981.
- ³ Ron Crocombe, ed., *Pacific Tourism as Islanders see it*. Institute of Pacific Studies, USP, Suva, Fiji, 1980.
- ⁴ Biddlecomb & Crocombe
- ⁵ Biddlecomb & Crocombe
- ⁶ Paulo Freire, *Pedagogy of the Oppressed*, [New York: The Continuum Publishing Corporation], 1985
- ⁷ The move towards independence and a search for identity are evident in books, articles authored by Pacific islanders. These include speeches by politicians, seminars by churches on inculturation and contextualisation.
- ⁸ See Letty M. Russell's books *Growth in Partnership*, Westminster Press, 1981 and *The Future of Partnership*, Westminster Press, 1979 for a detail discussion on partnership.
- ⁹ Theissen, Gerd: *Sociology of Early Palestine Christianity* Fortress Press, [1985] and Horsley, Richard A: *Sociology and the Jesus Movement*, Continuum, 1994.
- ¹⁰ *Your Kingdom Come*, Mission Perspective, WCC 1980

- ¹¹ 8th WCC Assembly Document, Harare, Zimbabwe, Dec 4-13, 1998.
- ¹² Ibid p9
- ¹³ "The Future as Threat and Opportunity" in *The World Year Book of Religion: The Religious Situation*, Beacon Press, 1969.
- ¹⁴ At Tangitebu Theological College the central point of converging is the maneaba where all meetings and entertainment were held. Jovili experienced similar place of gathering in Funafuti, Tuvalu in one of his visits.
- ¹⁵ Information on Samoan fale could be found in several books and theses by Samoan writers. We are indebted to these numerous friends' writings.
- ¹⁶ The Tongan Spread mat concept was used by Father Tu'iniua Finau, a student at the Pacific Theological College as a way of understanding the meaning of the Eucharist in the Tongan context.
- ¹⁷ As a Fijian the concept of the kava ceremony remains clear and a natural way of life. More details on the topic and other Fijian concepts can be found in the book by Dr. Asesela Ravuvu, "The Fijian Ethos," IPS USP, Suva, 1987.
- ¹⁸ The conduct of the early Christians who lived as a community of sharing and service prompted the heathens to say those words.
- ¹⁹ The author used the kava ceremony format as part of the community worship and the celebration of the Eucharist.
- ²⁰ "Conscientisation" was first coined by Paulo Freire in his book, *Pedagogy of the Oppressed*. Freire discussed three stages of conscientisation or awareness-raising.
- ²¹ These are words of Bishop Leslie Boseto of the United Church of Papua New Guinea and the Solomon Islands from his story shared with the author of *Sharing and Service* [Diakonia].
- ²² H. Richard Niebuhr [Christ and Culture; Harper and Row, 1951] five checks on our cultures will assist us look anew at our own Pacific cultures and their meaning and relevance.
- ²³ Jovili I Meo, "Smallness and Solidarity" in *Pacific Journal of Theology*, Series II No.6 1991
- ²⁴ E. Schumacher, *Small is Beautiful*, [Continuum, 1975], 157
- ²⁵ Schumacher, p. 157
- ²⁶ Swift, *Gulliver's Travel*, 1926
- ²⁷ D.T. Niles, *That they May have Life*, [New York, Harper, 1964] p.96
- ²⁸ Martin Buber, *I and Thou*, New York, Charles Scribner's Son, 1958.

APPENDIX IX

LAUNCH OF THE DECADE TO OVERCOME VIOLENCE

Mr. Fei Tevi introduced the concept of the Decade to Overcome Violence from its inception and mandate at the Harare Assembly.

Greetings were received from Germany, Latin America, the Caribbean, Asia and the USA, where the decade has already been launched.

The WCC President in the Pacific, Bishop Jabez Bryce addressed the Assembly reading from the text first used at the launching of the WCC's Decade to Overcome Violence which was held in Berlin, February 2001, at the time of the meeting there of the WCC Central Committee.

The World Council of Churches has called for a Decade to Overcome Violence from 2001–2010, in conjunction with UNESCO, who proclaimed the years 2001–2010 International Decade for a Culture of Peace and Non-Violence for the Children of the World". The Decade appeals to all people:

- ♦ not to put up with destructive violence any longer;
- ♦ to have the courage to ask themselves how far their own words and deeds increase the potential of violence;
- ♦ to set up signs for non-violent ways of living together in congregations, movements and groups;
- ♦ to try out methods and ways of non-violent conflict-resolution;
- ♦ to work together for a world of peace with local communities, secular movements, and people of other faiths.

Many churches, groups and congregations have decided to participate in the Decade. It will be launched on Sunday, 4 February, 2001 with the following ecumenical worship service to be celebrated in Berlin on the occasion of the forth-coming meeting of the WCC Central Committee: Churches and congregations are welcome to adapt the service to their needs and possibilities.

Brothers and sisters in Christ, we have come together to stop for a moment to let ourselves consciously be drawn into the world-wide ecumenical movement. All around the earth there is growing concern about increasing violence between individual persons, peoples and religions. News about wars and violence against women, children and foreigners haunts us every day. The constant brutality seen every day on video, films and television hardens us. We are shaken by events happening around us, in our own neighbourhood and in our own region. The World Council

of Churches is calling for a Decade to Overcome Violence. We are invited to participate in it and to build a new culture of peace.

Violence comes in many forms; there is a diversity of victims and perpetrators. Those who are vulnerable, small and without a lobby or voice of their own, do not count in the society of the strong emphasized by the global economy. But Jesus has spoken against this logic. All Christians, and the society at large, need to remember those who suffer injustice; to hear the lament of the victims; become aware of our own participation in the history of violence and face the denial to others of a full life. We need to move toward the liberating forgiveness from our complicity with violence. We should become messengers of peace and to set up signs of life to overcome violence in a chain of light.

CALL TO CONFESSION

Saul, later St. Paul the Apostle was among those who executed Stephen, the first Christian martyr. Saul was convinced that he was doing a good and holy thing as he watched the killing. Christians have a painful history of either participating in or passively supporting violence for the best of reasons. Victims and the oppressed can become in their turn oppressors. At times we resort to aggression, violence and intolerance. At times we are the ones who cause pain in others. At times we watch and approve.

Bothers and sisters in Christ, we will not overcome violence until we acknowledge the violence that is within us. Few of us are free from its grasp. We take a moment to name this violence silently.

Declaration of Forgiveness

Hear the good news.

Christ is our peace.

He has united those who were separated.

He has broken down the wall of hostility.

Through his death he has reconciled us with God in one body.

He has proclaimed peace to those, who were far away, and to those who were near. (Eph. 2:14-17)

How beautiful upon the mountains are the feet of the messenger

who announces peace, who brings good news,

who announces salvation

who says to Zion, "Your God reigns!" (Is. 52:7)

Amen

Vanuatu

Ms. Lini (Vanuatu) said violence in the Pacific context includes the discovery of the Pacific by Western civilization, and the imposition of Western education, religion, and colonization, and today globalisation — looking for economic resources. The oil deposit in East Timor, the minerals of West Papua, the gold and forestry of our nation has attracted different people who, in their search for natural resources incited the kind of violence that the innocent victims of our countries are facing today. We have all that and also the economic disparities that exist in our countries: even politicians and governments who already have enough are trying to get more for themselves while the majority are getting poorer. The violence of economic disparity, brought about by greed, is increasingly on a national front. Money is replacing the communal spirituality of caring, loving and sharing which is the Pacific way.

Tahiti

The representative from Tahiti said she wanted a Pacific of peace and justice where we stop treating a person like a thing, as a means to achieve an aim and where we respect people. There are two kinds of violence, physical and psychological. With physical violence we need to dialogue, bring people together. There is a need to trust, have faith, engage in honest sharing of ideas, genuine love, compassion. In psychological violence, the aim is to liberate. Give people their rights and identity, enable them to know who they are.

Papua New Guinea

Ms. Gegeyo from Papua New Guinea said their experience of violence in PNG is very much structural violence. Decision making does not involve women and youth. Traditional and cultural violence includes polygamy that causes family violence. Economic disparity where the rich are getting richer and the poor are getting poorer. There are law and order problems, including rape, and violence associated with more than 800 different languages and the different cultures.

Tonga

Rev. Tevita from Tonga said violence can be defined as the illegal lessening of the self or the use of force or misuse of power to hurt directly or indirectly, or destroy persons, property as well as the natural environment. Domestic violence in most cases is men who beat up their wives or their children. It happens in schools and even in the church. Violence is also the attempt by some people to force their way upon others, trying to change the way they believe, the destruction of our cultures, and the replacing our own faith with something that is foreign to us. Violence is against God and against people.

Solomon Islands

Archbishop Ellison Pogo said, "I speak from my own context on how the churches and governments of Solomon Islands are working together in our present conflict.

Over the recent past the Solomon Islands has suffered conflict as never seen before. This conflict brought new dimensions and a new spirituality to the political, social and economic fabric of Solomon Islands, and a new way of thinking, a new culture, especially for our young people who have seen people carrying guns.

Globalisation has also reached us, just like any other country in the Pacific in terms of violence which was unheard of in the Solomon Islands for over 100 years. Violence that was only happening in other regions of the world was practised with great skill in the conflict. There must be a lesson here for all other countries of the region. It is true that the Solomon Islands has a history of inter tribal warfare; head-hunting was a hall mark of 150 years ago and only now survives in history books. None of the living generation has any memory of these practices. The violence that has been the hallmark of the recent conflict has resembled head-hunting in many ways. Perhaps there is a strand here that is still to be properly understood, even by ourselves.

From the outset it called 'ethnic tension', but it is really a fight between two islands who are both called Melanesian. Therefore there is no question of ethnicity — it is a fight of Melanesian with Melanesian. The two islands fight over issues of land. The young people have been looking to the government, church and traditional leaders for a solution for a long time. Nothing has happened, so they said 'We will do it our way.' We have experienced that way for the last three plus years. There was a growing frustration over the lack of recognition or appreciation by the government of the issues, even though the Prime Minister and members of parliament had been approached. It was a clear case of democracy that was out of touch with and insensitive to the cries of its own people. In this situation the people felt strong alienation from the government but avenues are open for people to give full voice to the issues of social justice in such a context. I wish I could answer that by saying that the churches in the Solomon Islands became the voices for the people's voice. However, although the churches have preached social justice for many years, they themselves were unable or unwilling to perform this role initially.

In the pursuit of a perceived just cause the young Guadalcanal militants committed human rights violations against non-Guadalcanal settlers on the island, particularly the Malaitans. As father begets son, violence begets more violence. As the government was perceived now by the Malaitans to be unable to address justice for the crimes committed against them, so a response was formed. That is how it all began against the Guadalcanal militia. This became the height of the conflict, and the human rights violations increased. The public display of violence increased throughout the villages, communities, urban centres, and especially in Honiara and Auke, the two larger settlements of Guadalcanal and Malaita. So the violence also entered into the economic and political arenas and political violence became the basis for the worst economic violence the country has ever experienced. Many individuals lost property and the means of earning a basic living. Millions of dollars

have been pillaged from the country's treasury. A particular feature of the conflict has been the very high membership of church adherents in the two militia groups.

Where is the role of the churches, of government, or traditional high chiefs? Let me dwell on the role of the churches as I know it. The churches struggle to find their place and role in efforts to stop violence and make peace. This was a difficult journey that may have taken longer than was desirable in the context, but one that was critical to the laying of the basis for proactive peace making. The journey involved earnest intra and inter-church dialogue on the basis of joint action, and the harnessing of individual church actions. The challenge to the churches was to give up being spectators of violence, or merely lamenting violence, and acting to overcome violence both within and outside the walls of the church. The need was clear, to move peace-building from the periphery to the centre of the life and witness of the churches, and to build stronger alliances and understanding among churches — networks and movements which are working towards cultural peace. We reminded ourselves of our common responsibility to speak out boldly and courageously against oppressive and unjust structures, of racism, ethnicism, and the use of violence, including violence against women and children and other gross violations of human rights committed in the name of ethnic groups. We were aware that if churches did not combine their witness for peace and reconciliation with a search for unity among themselves, they would fail in their mission to the nation and to the world. Leaving behind what separates us, we respond ecumenically to the challenge proving that non-violence is an ideal approach to conflict resolution and offering in all humility what Jesus Christ taught his disciples to do.

The churches presented a unique message to society. The resolve of the churches became clearer, to strive together to overcome the spirit and practice of violence and to be agents of reconciliation and peace with justice in families, in villages, tribes, communities, islands and churches as well as in political, social and economic structures, at national and provincial level. We are also convinced the churches are called to provide to the world a clear witness for peace, reconciliation and non-violence, grounded in justice. So, priests, pastors, catechists and laity all took up the serious call of the churches to offer love and care for the victims and perpetrators alike.

I commend especially the Women for Peace who played a very important part. They were simply there in the midst of violence. They were simply there for the militia as peace makers. They visited the two camps and their presence brought peace and some good tidings for the people on the battle field. The churches became involved in visiting militia camps, offering counselling and entering into dialogue with the militants over their issues of concern, and telling them that violence would never achieve peace. Often such dialogue involved the mere presence in the midst. Church action was targeted at the various levels and militant leaders looked to the churches to mediate a truce. It became the basis for the ceasefire.

The church has played a very important part in the Solomon Islands. The church has been consistent in their call to the government and all other groups that peace can only be sustainable if grounded in justice. This call has been largely misunderstood by the government. The churches have been fearful of reconciliation ceremonies that are not based on truth, forgiveness, restitution and commitment to justice that seeks to restore broken relationships. Reconciliation without truth cannot be meaningful and sidesteps the justice for victims, so the church is still working in that process, and will continue to do, helping the situation as to how to reconcile all involved. The churches have begun a dialogue to explore the need for truth and reconciliation process in the Solomon Islands. Dialogue is taking place within and between the leadership of the churches, and has also involved the civil society and the Solomon Islands Bar Association (the lawyers). The dialogue process will, of necessity, involve wider society before reaching the floor of parliament for a legislative mandate. As ours' is the ministry of reconciliation the churches provide leadership to this dialogue process.

What purpose would be served by a possible truce, a reconciliation process in confronting violence? It is in the public interest to expose and record the truth about past human rights' crimes and treason, deprivation, denial or curbing of revisionism. It isn't clear to what extent this is the case at present. However, it is important to note that the official and public acknowledgement of truth would prevent denials of crimes. And so the plight of the victim must be publicly and officially acknowledged and this is what we are trying to work out in the peace process at the moment. Part of the contribution to building a culture of peace involves listening to the stories of those who are the primary victims of violence. People who are poor, women who were beaten up, women who have lost their children, young people and children, and people with disabilities; these are all victims of the tension.

The prevention of recurrence:

It is entirely possible that crimes will be committed again whether the truth of past crimes being officially and publicly acknowledged. It is important to understand the motives and the just cause of the perpetrators so as a nation a nation we are able to prevent them from recurring. We must work on that process, especially between the two opposing militia groups.

SICA has been playing a very vital role in trying to get these people together and trying to have a proper reconciliation in terms of the Melanesian way, and of the community. Free political activity, freedom of speech, independence and effectiveness of the police and the judiciary and independence of the media are important for a viable democracy and cohesive society. Criminal activities must be exposed to the public and to the world so that we all can work, not within ourselves alone, but also as a region and as churches in the Pacific and beyond the Pacific. We are calling our friends from outside of ourselves to be part of this process, as we were talking this morning about

partnership in ministry, this is one way in which we also as churches can be partners in this process of peacemaking.

The gospel vision of peace is a source of hope for change and a new beginning. Let us not betray what has been given to us. People around the Pacific and the world wait with eager longing for Christians to become who we are; children of God embodying the message of love, peace and justice, and reconciliation. If this decade is to be the Decade to Overcome Violence in the communities of the Solomon Islands, or our Pacific then we need a paradigm shift in our attitude towards violence, beginning in our own families, permeating through our communities, there will have to be the acknowledgment and acceptance that violence begets violence, and that violence can never be the path to achieve a real and lasting peace.

Domestic violence in any form, including child abuse, wife (and husband) bashing, violence in the playground and sports field, must be confronted and dealt with and be no longer accepted. As communities, we must find peaceful ways of resolving our disputes and conflicts such as land disputes. Even in this sort of meeting we must shift our agenda to discuss these problems as they are emerging in this region. We are no longer the peaceful region we used to be, we are part of the whole global world. The onus is on our leaders to show the just processes that exist for dealing with injustices in our society.

Christ has shown us a better way than violence, Christ commanded us to turn the other cheek when confronted with violence; to give the shirt as well as the cloak demanded. The principle of love is the better way, the way that can bring real change in people. Love is the way to bring justice, resolution of our disputes; love is the way that establishes 'shalom,' a just peace. Love is the way that can bring harmony

in our families and communities. Love is the way that will enable our communities to face the enormous challenges of our time. Love is the way of our churches and Christians in the Pacific and beyond us to make this decade a decade that ends violence.

So, brothers and sisters, we have seen before us the Decade to Overcome violence. I challenge and call our churches to overcome violence, and enable the gospel to speak through our cultures and transform our cultures, instead of our cultures transforming the gospel. We must allow the gospel to speak afresh in our situations, and also I call upon us to use the three pillars of our societies: the government, the tradition and the church to work towards peace a harmonious society.

Rev. Bob Scott

Thank you Archbishop. We have heard so far from various parts of the Pacific, we have heard issues of social justice, lack of appreciation of the issues by government, democracy out of touch, the need to pursue a just cause, the important role of the church in truth and reconciliation, we have heard of domestic violence, we have heard of the need to curb denial of violence, We have heard that the plight of victims needs to be publicly acknowledged. The gospel vision of peace is a source of hope for change. Christ has shown us a better way than violence. Let us consider that for a moment.

Song: Weave, weave, weave us together,
Weave us together in unity and love,
Weave, weave, weave us together,
Weave us together, together in love.

APPENDIX X BIBLE STUDIES

BIBLE STUDY I: THE BROKENNESS OF FAMILY RELATIONSHIP (GENESIS 4:1-12)

Mrs Canny Aratangi

When I was a young child my parents gave me away to be raised by my aunt, for what reason, I wish I knew. From that time until four years ago I struggled to reason with something I felt missing in my life. When things went wrong I would wrestle it alone in silence. Who else was there to turn to? Isaiah 49, 15-16 says "Can a mother forget the baby at her breast and have no compassion on the child she has born? Though she may forget, I will not forget you. See I have engraved you on the palms of my hands." God revealed the answer to my struggles at the appointed time. When I gave my life to the Lord Jesus Christ as my Lord and Saviour, I found the closeness of God's presence even when I was down and low.

A year after this my husband and I attended a ministry of deliverance seminar where I asked to be delivered from my past trauma. That very day the Lord gave me a vision of the very night my parents left me with my aunt, a lonely scared little girl watching her parents drive away. The missing thing in my life was the bond and love of my dear parents. Through the prayers of the church, I was released and healed from my past hurt. I forgave my parents and I renewed the relationship that wasn't there for a long time. The peace of God can only be realised when one is in Christ and the Holy Spirit weaves and releases God's redeemed community. Praise and glory to God the Father.

Genesis 4: 1-12, is the story of the first family on the face of the earth. It is a story that can also relate to us. Sometimes we, the church, stand before God in worship and offer our sacrifices, yet hold on to the grievances with one another without repentance, forgiveness, even reconciliation. We, the church, has been entrusted with the ministry of reconciliation — only then can the Spirit of God can weave us together.

The brokenness of this family is the result of sin. Sin, when it is fully grown, gives birth to death (James 1:15). What would you do if you were Cain? Or Abel? This family was blessed by God, and God told the family to be fruitful and increase in number, fill the earth and subdue it (Genesis 1:28). God's command was not only to increase in number physically, but also to bear the fruit of God, the fruit of righteousness, the fruit of Galatians 5:22-26, the fruit of the Spirit which Dr. Agnes Abuom reminded us of in her keynote address. Our call is to increase Spiritually, that is our prayer this week and the week to come. "Come Holy

Spirit; weave us together in your peace." In being woven by the Holy Spirit He adds and increases our number. When we are blessed, we are a blessing to others, and they are included in the fold and woven in the Spirit.

Verse 2 refers to occupation. Cain and Abel were engaged with their own chosen occupations. Abel kept the flock and Cain planted the land. They employed themselves, kept themselves occupied to earn a living. Today unemployment is an issue that is dawning upon the Pacific. The Cook Islands' population has reduced from 18,000 to almost 14,000. The economic crisis that we have faced caused many to migrate to New Zealand and Australia. Most of them there are unemployed and those who remain are trying to employ themselves. Our responsibility as families is to raise children who can be occupied, employed, or employ themselves. A saying of the elders in our community to the young people says: "Take the digger, it is planting; take the pigs, feed the pigs; may your feet be that of a breadfruit tree, strong and immovable; your neck be like that of the duck who can swing around, high and low, forward, to see what is happening in the community."

Verses 3-4 contain the climax of this story — worship. In the course of time they brought their offering as an act of thanks and worship to glorify God for all God's goodness. Cain brought some of his fruits. Cain means 'acquired.' The fruit he brought to God was that which he acquired. It was not centred as a means of giving glory back to God. Abel brought fat portions especially selected from the firstborn of his flock. Abel means 'meadow or stream'. His offering came from the overflowing of his heart. It came from within, from the work of the Holy Spirit. He gave because he believed that God is worthy of the best. This is the true worshipper that Jesus described in John 4, to the Samaritan women. The true worshipper will worship God the Father in Spirit and truth. Prayer and worship is the religion of the heart. The acceptance of Abel's offering was from his spiritual standing. He feared God, his faith was genuine, and God saw within his heart. Cain, on the other hand, had no commitment to God. Cain is like many 'pew Christians' in our churches, those who sit in the pew and leave church every worship day without any response. They follow the pattern of church going, but without spiritual commitment.

This week we looked into the restructuring of PCC for a better and effective mission and service. The Assembly debated on the members of the executive committee for four hours. This is an important item, but I personally believe that one of the visions of PCC is spiritual transformation, where we include in our worship, in our tradition, the

contemporary worship which is attracting our young people. This issue has been raised this week. Only then can we see your young generation's passion for God, passion for the Spirit of God, passion to be transformed and receive Christ as their personal Saviour in order to become a new creation in the kingdom of God (II Cor. 5:17). Isn't this what we are looking for in the Pacific? 1998 was our final year in the PTC. The Accreditation team asked the students how they viewed PTC. One comment was that PTC was too academic in its mission, lacking the transformation of the heart. The churches' task is to lead people to Jesus. We can lead people to church but that is not enough. We need to lead people to know Jesus personally. Only then, our theme for this week can be real.

In vs 5-7, we find that Cain is overcome by evil. What happens when we are not in Christ? We will be like Cain, losing control and being overcome by evil. Cain had bitterness in his heart. He was jealous of his brother whose offering was accepted. Jealousy is common in our families. Cain's body language speaks it all. God asked, "Why are you angry?" Anger is sin because it creates crisis in the heart. "Why is your face downcast?" Here we can see God counselling Cain, trying to give him time to come to his senses and repent. "If you do right, will you not be accepted? But if you do not do what is right, sin is crouching at your door. But you must master it." What a divine counsel, trying to win back Cain to himself. Let me remind you that we worship a victorious God, not a defeated one. Cain is defeated by evil. God through his Son defeated the sin and he mastered it (1 Cor. 15:55). The urgent call to the church is to be peacemakers (Matthew 5:9). Ps. 34:14, tells us to "turn from evil and do good, seek peace and pursue it."

From vs. 8 we see a pre-meditated murder. "Let's go to the field." Cain knew what he was doing. At this moment Cain has untied the lock of brotherhood of blood and bone between him and his own brother, and the reason is for Abel's worshipping God in truth and in Spirit. Cain attacked his brother, killed him. Abel is the first martyr of faith, the first victim of the crimes of murder and violence. This is one issue that we have been asked to address in our churches and communities. Many times have I experienced violence in the church, violence against members of the church, even violence when there is a church meeting. What is happening with the church of God? The brokenness of the family relationship in this story is an ongoing crisis in our society. Whether political, ethnic, religious or domestic violence, they all contribute to the concept of brokenness. Christ came to mend and heal our brokenness through the death of his son Jesus Christ on the cross.

Cain today deserves to stand for judgment because he has taken away a life that is the gift of God. It is given to have and to enjoy to the full on this earth. Who among us is not happy? This is not God's way. God wants us to be happy and to know that God is a living God and is ever present with us. Violence of any form against each other is outside God's command of peace love and unity. Though we are vulnerable to God and to one another, the HS is in us — is

our comforter, for the redemption of the day to come. As Paul says in Eph. 4:13, do not grieve the Spirit. We who believe that we are Christians have been given the seal of the Spirit; the Spirit comforts us in times of crisis. Talking about the mat of peace and unity, when we spread the mat of peace, we begin to make peace within ourselves first. We deal with our crisis in our life first before we sit on the mat of peace. Only then can we invite others to join us and share the mat of peace. In verse 9-10, we have the issue of denial or lying. Where is your brother Abel. I don't know, am I his keeper? The compassion comes to Cain in a compassionate manner, that is who God is, very compassionate, even to the sinner. God understood the trauma Cain was going through. But he waits for God is compassion and patience, waiting for repentance. In stead Cain denies, and lies to God and refused his responsibility to take care of his won brother. There are so many in our Pacific societies who are breaking away from our communal responsibility for one another. We have departed from the values and strengths of our culture, handed down by our forefathers and mothers to hold together one another to care and support one another, and so is the prayer of our Lord Jesus Christ for each one of us, for his church, may they be one, father, just as you are in me is one. 11-12, is the evidence given to Cain and the verdict given by the judge, God. Your brother's blood cries out to me from the ground. Because Cain lied to God, he revealed the evidence and innocent blood cries to God. Much innocent blood today is shed among the Pacific. We are to remember them at all times in our prayers. We do not have to look far it is with us — at home, in our community. They are the result of greed, deceit, and selfishness, among our communities among tribes, among political movements. These are the things that attract the media to expose ourselves to the world and the world to us. Our young generation is picking up on these things. If we do not address these issues, innocent people, women and children will continue to suffer. The ground is frustrated, not by its own choice, but by our carelessness and our wicked activities. The sacredness of the ground is polluted waiting to be liberated from bondage. The verdict of the judge is that Cain shall be a vagabond all his life, a wanderer, no longer is able to yield crops from the land given to him. Cain lost everything, his family, his brother, the land and his God. The connection is broken. Brokenness is division. It is walking away from what is good. It is walking away from the unity and peace. The brokenness of family relationship is now becoming a big issue in our lives. Some weeks ago, we were fortunate to run seminars around the villages, around our communities on family violence, domestic violence, sexual abuse. Many of our local people have just come to understand that violence can be yelling at each other, violence can be being silent because of something that is upsetting. Our prayer in this deliberation of this Assembly is for God's wisdom and strength for us to understand to address and understand these issues, and make peace and reconciliation. God bless us all.

ends.

BIBLE STUDY II: COOK ISLANDS YOUTH**PSALM 118:1****Song: Weave us into Peace.**

Weave us into peace
 Together we will sing in harmony
 Holy Spirit come and make us one
 In your quiet peace

You are God
 The Lord of all the islands
 Like the ocean's deep
 You touch them all
 Flowing with your peace

So come O Gentle One
 Whisper to our hearts
 The sound of unity
 Of Love of Joy and Peace
 No Creed, no colour, race
 Just your silent Peace
 Just your silent peace

Holy Spirit Come
 Holy Spirit Come
 Holy Spirit Come
 Mould us all as one

The Pacific Way "From Disharmony to Harmony"

A guitar not in tune will never sound in harmony. A group of singers, singing different songs in different keys all at the same time will definitely make a horrible disharmony sound. But a bit of fine tuning and rehearsals gives you a great pleasure and entertainment in listening to a well rehearsed performance. So, sit back, relax and let the Holy Spirit weave us together in this true and real experience

What is Peace?**Peace is Wholeness**

Psalm 122:1-9. The peace sought in these verses is much more than the mere absence of conflict. It suggests completeness, health, justice, prosperity, and protection. The world cannot provide this peace. Real peace comes from faith in God, because he alone embodies all the characteristics of peace. To find peace of mind and peace with others, you must find peace with God

Pray for the peace of Jerusalem: "May those who love you be secure. May there be peace within your walls and security within your citadels" (Psalm: 122: 6-7)

Peace is resting in God's Sovereignty

The end result of the Holy Spirit's work in our life is deep and lasting peace. Unlike worldly peace, which is usually defined as the Christ's peace, we have no need to fear the present or the future. If your life is full of stress, allow the

Holy Spirit to fill you the Christ's peace (see Philippians 4: 6-7 for more on experiencing God's peace)

Peace is the calming of internal conflict.

Sin, fear, uncertainty, doubt, and numerous other forces are at war within us. The peace of God moves into our heart and life to restrain these hostile forces and offer comfort in place of conflict. Jesus says he will give us that peace if we are willing to accept it from him.

"I am leaving you with a gift-peace of mind and heart! And the peace I give isn't fragile like the peace the world gives. So don't be troubled or afraid" (John 14: 27)

Peace is reconciliation with God

"So now, since we have been made right in God's sight by faith in his promises, we can have real peace with him because of what Jesus Christ our Lord had done for us." (Roman 5: 1)

We now have peace with God, which many differ from peaceful feelings such as calmness and tranquillity. There is no more hostility between us, no sin blocking our relationship with him. Peace with God is possible only because Jesus paid the price for our sins through his death on the cross.

Peace Achieved*Peace is the by product of trust in God*

"For who would have dreamed that I would ever have a baby? Yet I have given Abraham a child in his old age!" (Genesis 21: 7)

After repeated promises, a visit by two angels, and the appearance of the Lord Himself, Sarah finally cried out with amazement and joy at the birth of her son. Because of her doubt, worry, and fear, she had forfeited the peace she could have felt in God's wonderful promises to her. The way to bring peace to a troubled heart is to focus on God's promises. Trust him to do what he says.

Peace is the by product of obedience

"Now is the time to do it, while the Lord is blessing us with peace because of our obedience to him," he told his people. "Let us build and fortify cities now, with walls, towers, gates, and bars." So they went ahead with these projects very successfully. (2 Chronicles 14: 7)

Asa's reign was marked by peace because he "was careful to obey the Lord his God." This refrain is often repeated in Chronicles obedience to God and others. In the case of Judah's kings, obedience to God led to national peace, just as God had promised centuries earlier. In our case, obedience may not always bring peace with our enemies, but it will bring peace with God and complete peace in his future kingdom. Obeying God is the first step on the path to peace.

Peace is the by product of Dependence on God

I cried out to the Lord, and he heard me from his Temple in Jerusalem. Then I lay down and slept in peace and woke up safely, for the Lord was watching over me. (Psalm: 3: 4-5)

Sleep does not come easily during a crisis. David could have had sleepless nights when his son, Absalom rebelled and gathered an army to kill him. But he slept peacefully, even during the rebellion. What made that difference? David cried out to the Lord, and the Lord heard him. The assurance of answered prayer brings peace. It is easier to sleep well when we have full assurance that God is in control of circumstances. If you are lying awake at night worrying about circumstances you can't change, pour out your heart to God, and thank him that he is in control. Then sleep will come.

Complete peace will only come when Christ returns

"When these things begin to take place, stand up and lift your heads, because your redemption is drawing near." (Luke 21: 28)

The picture of the coming persecutions and natural disasters is gloomy, but ultimately it is cause not for worry,

but for great joy. When believers see these events happening, they will know that the return of their Messiah is near,

and they can look forward to his reign of justice and peace. Rather than being terrified by what is happening in our world, we should confidently await Christ's return to bring justice and restoration to his people.

Let the Holy Spirit weave us together in His

Peace

Wholeness

Reconciliation with God

Calming of Internal Conflict

Obedience

Resting in God's Sovereignty

Dependence on God

Trust in God

Christ's return.

ends.

BIBLE STUDY III: "ACQUIRING PEACE"

Romans 5:1-11.

The Epistle to the Romans:

Most theologians agree that the Epistle to the Romans is Paul's most profound work, and contains his most comprehensive statement of the meaning of the cross of Christ. Paul said: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jews first, and also to the Greeks (Rom. 1:16)." From the beginning, Paul argues that all people, whether Jewish or Gentiles, are sinners and therefore need God's salvation. But how can this be achieved?

Paul's response is that this can only be done through a personal relationship with Jesus Christ, through faith and complete obedience to him. Salvation cannot come through frail human attempts to obey any law perfectly. He explains what this new life in Christ means. No longer does an individual need to live under the constant domination of sin, guilt and death. A believer is liberated by the Spirit of God and has inner peace, as well as peace with God. All hostilities have ceased.

The letter is also an explanation of how God justifies the sinner. This refers to someone who is not subject to condemnation. According to the New Testament an explanation of a "just" person, is a person who meets God's standard for this life. It is not about someone justifying himself because Jesus has paid the penalty for his sins.

The word 'justify' in Greek is 'dikaioo'. It is helpful to understand that the verbs ending in 'oo' such as 'dikaioo' (justify) or 'doulouo' (to make a servant, to subject someone, to subjugate as in Acts 7:6, I Cor. 9:19) refer only to the act or activity which is directed toward achieving the desired result, without any reference whatsoever to the mode or way whereby this takes place. In the Greek usage it has no reference whatsoever to the way that this is accomplished,

but only to the act itself, that a person is declared just or righteous.

The important issue is who declares or considers a person just? The teachers of the Law (Pharisees), considered themselves just and righteous because they had their standard of righteousness. An example is the young lawyer who came to Jesus (Luke 10:29) to justify himself. One can be just in his/her own eyes by setting his/her own standard. But for one to justify himself before God one must first of all acknowledge what are God's rights upon him. And in order to do this, man must know God. The knowing of God is the same as the appropriation of the righteousness of God. It is not the mere proclamation by God that a person is free from the charge that others or the law can bring him, but that God himself considers him as having legally and morally fulfilled all that the Law demands to declare him justified. God could not find such 'dikaios' or just person on earth, but when it came to His Son, Jesus Christ, there was no unrighteousness in Him (Jn. 7:18).

In Romans 1:16-19 we read how God considers fallen humanity and those who hold the truth in unrighteousness. They do not do what is right because they have not recognized God Himself (expressed in the word 'un-godliness'). The person who does not recognize God for who He is — 'just' — cannot recognize God's rights upon his/her life. But how can humans be justified before God? The answer is given:

♦ By Christ in the Spirit (I Tim. 3:16);

♦ In or with His grace (Titus 3:7);

♦ Not by works of the law (Gal. 2:16);

♦ Not with the law (Gal. 3:11 and 5:4);

♦ Not by works (Eph. 2:8);

But by faith which genuineness is demonstrated by works (Jas. 2:21-25).

In Romans 4:5 we find that it is God who justifies the ungodly through Jesus Christ (see also Rom. 3:26 and Gal. 2:16). God does not only declare us justified but makes us 'just'.

Therefore, when we receive Christ through faith we recognize God's right over us and then we become just (Rom. 5:19). Our justification simultaneously performs a miracle in us and changes our character. We do not obey God because we are afraid of the consequences of our disobedience, but because of His grace in Christ which has changed our character and made us just. When we become the children of God we exercise right toward God and act as his children. We are liberated from the guilt and power of sin, but not from the presence of it.

Introduction

Today our 'societies' are littered with violence, abuse, hatred, revenge, oppression, exploitation, war, disharmony and enmity. "Peace talk" often fell and the consequences are that innocent people suffer. This happens because of man's 'ego'.

Paul states at the beginning of this epistle (1:6-17) that the Christian gospel is not merely a philosophy of life or a theological statement or a religion. It is pre-eminently something dynamic – "the power of God" – which can operate with decisive effect on people of all kinds, Jews and Gentiles, renewing their spirits until they are in full health – for salvation. This power is released by faith through acceptance of God's message combines with trustful reliance on His grace. Through this relationship the righteousness of God is revealed.

Background

Our passage can be looked at in two parts:

Part I: (v. 1-5) focuses on the new status we Christians have acquired through faith in what God has done through Christ. This is called 'justification' through faith.

(v. 1-5) According to Paul we have been made righteous with God on the basis of our faith. Therefore we should keep on having peace with Him. This acquired peace does two things;

- 1) Restores our true relationship with him
- 2) Gives us the inward peace that comes from the knowledge that we are forgiven, and also the certain hope of ultimately reaching fulfillment of our destiny in the nearer presence of God.

Because of this confidence, we can face whatever changes and chances come our way (v.3). Paul acknowledges that any sort of creative living inevitably brings with it a liability to suffering. Creative living on behalf of Christ exposes believers to that particular kind of suffering that goes with being a Christian. We are not to seek trouble but accept it when it comes, because trouble brings us closer to Christ. At the end of this chain reaction a Christian acquires sterling qualities of 'toughness', 'reliability,' and 'hope,' centred in God and his promises.

Part II: (v.6-11). The proof of God's boundless love is that Christ died for us. In these verses God demonstrated his love at just the right time. He poured out his love 'when we were sinners' – without strength, 'for the ungodly' – clearly Christ's death was a death on our behalf.

Now, therefore, we can be sure that, having rescued us from our plight and given us a fresh start, God will enable us to grow into true sonship through the power of the Risen Christ.

Paul said, "...Live in peace. And the God of love and peace will be with you." (2 Cor. 13:11).

How can we live in peace with other people?

As Christians, we all have to learn how to get along with other people, especially people we do not like. Here are some suggestions:

1. Guard your tongue — say less than you are thinking (Jas 3:1-12).
2. Do not make a lot of promises — and when you do, keep them faithfully (Prov. 20:25).
3. Never miss an opportunity to say kind words to each other (Eph. 4:29).
4. Show interest in others by listening and expressing your appreciation (Phil. 2:1-4).
5. Be kind and patient with people. Discuss, but don't argue (II Tim. 2:23-26).
6. Never try to make people like you — Instead, just keep loving and serving and doing your best, and always be patient (I Pet. 3:9).

Do you have a better way of acquiring peace?

Reconciliation (Bishop)

Peace is our great goal, our vision, something that we desire deep in our hearts, and we know the Lord also wants that for us. He prayed that we would live in His peace. My side of the coin is to say 'yes, that is true' and we work at that but what happens when peace is fractured, whether it be in a marriage, a family, in a village, nationally and internationally? Then we look to the scriptures again and we find the answer in reconciliation. Reconciliation is bringing people together again as one. Our Scriptures as I have given some examples is rich in examples of reconciliation and how to go about it.

The word 'reconciliation' comes from a Latin word which means to bring together again.

At the heart of reconciliation is our ability to be able to forgive. Forgiveness is first of all a personal choice, a decision of our heart to go out against our natural instinct. Our ability to forgive flows from our closeness to God. God's special love draws us to himself in spite of our sinfulness. Forgiveness has a great exemplar in Jesus on the cross when he said, after all he had suffered, "Father forgive them for they know not what they do." Each day as we pray the Lord's prayer, we ask the Lord to forgive us our trespasses, as we forgive those who trespass against us. So forgiveness has a divine origin. When we do wrong we experience our

human weakness and just as we want others to forgive us and deal leniently with us and let us get on with life, so we must do to others. The old paradigm is to 'do unto others what we want them to do towards us.' When we have done wrong, and that's all of us at some stage or another, we want to be able to start over again. We don't want to be reminded forever, shut up forever in our mistakes and our guilt. We want to raise our eyes to discover new possibilities and commitment. Our faith is so rich; we can turn to our God and ask for forgiveness, but he expects us, on the other side, to do the same to others. Forgiveness is something which is very difficult. When someone has done something serious to you, one of your family; something that makes you or your family angry, the human instinct is revenge, eye for eye tooth for tooth. Jesus said, "No, turn the other cheek." That is hard to do. The TV news shows you these court cases and the cameras zooming in on the victim's family after the sentence has been delivered. The accused may have received a sentence of six or seven years in prison, but when the family are asked what they think of the sentence, out of a sense of revenge they say, "Not enough, he should have got life."

To be able to forgive we must look into our hearts. The great parable to sit with is the parable of the prodigal son, the father who forgave his son. Remember the son took half of his inheritance, and brought nothing back, he squandered the lot on all sorts of vices. The father took him back as his beloved son who belonged to him, who was flesh of his flesh, made him part of the family again. It is difficult when we have to make deep forgiveness for someone and yet we have the example and we have the power to do it. I think we must pray for this ability to forgive at whatever level is needed. When we do forgive, when we are able to say, "I am sorry" to a husband, wife, a family member, a child who has let us down, it releases something in us and we receive a special gift. It frees us when we forgive because if we get tied up with revenge or non-forgiveness it eats away at us and gets into our very being. This forgiveness starts with us but, as members of churches, we have to show the world an example of what must happen in our families, parishes, country, because the world in so many places is sadly in need of that forgiveness.

The present international trouble prompts us to ask with more intensity what can we do. We have to start with families, parishes, and ourselves. We look around us at the world with its recourse to war and acts of terror and we think can anything good ever come out of this. It can. We saw the downfall over night of communism; that scourge to the Western world. It just crumbled, largely through the good work of many people, and also the many people who were praying for such a thing to happen. We have to begin in our own hearts; we pray for these troubled situations so that we are able to forgive. The various confessions of world

Christianity and all religions need to work together to eliminate the social and cultural causes of these new waves of terrorism. If we start with ourselves it is catching, it overflows into others.

At the heart of all forgiveness, of course, is justice. We can't have full forgiveness without justice. Justice is a difficult concept because, as my brother bishop said, "You can't put a price on justice". When someone has been murdered, you can't put a price on that. All you can do is forgive. What can you give in return? There is no price. The Christian approach is to forgive and that is very difficult. So let us make that part of our working towards peace, weaving our mat to bring about peace, working with the Spirit. One of the great tools to do it with is forgiveness. I often give the parable of the prodigal son to families when someone has to be forgiven. I ask them to read it through, pray it through, meditate on it; the father who forgave all from his very heart. When we do that we are mirroring God the Father.

Now we would like to humbly ask you to please turn to your neighbour and discuss the questions that we have put to you. We hope this will help us to come to terms with each other and achieve peace.

TEXTS FOR RECONCILIATION:

To help us reflect on this basic Christian teaching, some of the following texts may help:

1. Is. 53:4-6. The suffering servant, the Lord laid upon him our guilt.
2. Ezek. 11:19-20. The new covenant promised to the exiles
3. Jer. 7:21-26. Listen to my voice, and I will be your God, and you will be my people.
4. Is. 1:2-6, 25-18. I have nourished and educated sons; however they have rebelled against me.
5. Mat. 6:14-15. Forgiveness
6. Luke 6:31-38. Compassion
7. Col. 3:8-10, 12-17. The old and the new way of life.
8. I Jn 1:6-7, 9. God forgives the contrite.

QUESTIONS:

1. Are there some areas in my family, Church community, village/town, country where there is need for reconciliation and forgiveness? (Choose just one area).
2. As a church community, how can we promote peace, reconciliation and forgiveness?
3. As we inaugurate the decade to overcome violence in the Pacific basin, list some of the things which :
 - a) We can do as a church community;
 - b) I can do myself, to promote a more peaceful world.

The ability to forgive lies at the very basis of the idea of a future society built on justice, peace, solidarity and love.

APPENDIX XI: THE RELATIONSHIP BETWEEN THE CHURCH AND THE STATE

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*Give to the Emperor the things that are the Emperor's,
And to God the things that are God's (Mk 12:17)*

Christ to be sure, gave His Church no proper mission in the political, economic, or social order. The purpose, which He set before her, is a religious one. But out of this religious mission itself come a function, a light, and an energy, which can serve to structure and consolidate the human community according to the divine law (*Gaudium et Spes*, n. 42).¹

INTRODUCTION

I wish to thank the General Secretary of PCC, Miss Valamotu Palu for inviting me to address this most august gathering on the above topic. Because the theme is rather general, I asked the secretary to indicate the directions that she and the organizers of this meeting wished me to address. Her reply was, "I leave it up to you to decide which aspects you may wish to tackle." I was happy to have been given such a freedom because as I will show later, the relationship between the Church and State requires such a freedom. However, I was not satisfied with that answer. I kept pondering over the question and often asked myself quietly "what could be some motivations for choosing a topic like this for an important gathering of this kind? Surely, the organizing committee must have had some reasons for their choice. I was restless as to the why of this topic and consequently I was resolved to contact the General Secretary of PCC again. She admitted this time that as far as she could remember, the committee was concerned about the current economic, cultural, social, and political happenings throughout the Pacific. It seems that in the midst of all these, the Churches "do not really know where they stand and how to respond."² This author thinks that the cause of the confusion is a lack of proper knowledge concerning the true nature of the Church and a lack of will power to carry out this mission.

The objective of this paper is to show that there is a healthy dualism between the Church and State. In practice this means that it is only where the duality is maintained in some form or another that the fundamental pre-condition exists for freedom. Where the Church itself becomes the State freedom becomes lost. After a brief overview of the

current contexts and the theological motivations for this work, the author will highlight some of the salient features involved in the relationship of the State to the Church throughout history. One hopes that history will prevent us from making the same mistakes all over again when the roles of the two are confused and abused.

On the question of how to deal with these pastoral issues, the practical actions and words of the Late Bishop Patelisio Finau will be given as an example. I chose him for two important reasons. Firstly, for contextual purposes, he was a local person. Secondly, I am convinced that the Holy Spirit was working through him in a special way hence, he was on the correct path on how to deal with these problems before his premature death. As such, we do not have to look for the answers from some so-called overseas experts.

1. CONTEXT - OUR PACIFIC TODAY

During the past twenty years, the Pacific countries have undergone unimaginable changes at all levels of life. In particular, the globalization of one single free market economy underpinned by one democratic political system and military might have been responsible for these tremendous changes. For the first time in our history we come to the conscious realization that where we are now politically, economically, socially, educationally, theologically, spiritually and culturally have almost been completely fashioned by Westernization in terms of colonization and now globalization. Even the food that we eat, the clothes that we wear, the houses in which we live, the means of transport and communication, the medicine that we take and the language that we use for communication are all foreign to us. Perhaps it can be succinctly put this way – inside us we feel very much like Pacific Islanders, and we do live in our Pacific Islands, but everything around us are foreign. The so-called "Western Civilization" on the one hand and Christianity on the other, have been responsible for these unimaginable transformations. We are just waking up now to that fact, but unfortunately, the majority of our people are still sleeping, that after 150 years of contacts with the white man, our lands, natural resources and finally our minds have been systematically colonized in the dual processes of Westernization and Christianization.

1.1. The story of Tevita Tiare.³

Perhaps the current Pacific Contexts could be described in the following anecdote from my friend Tevita Tiare. Standing at the crossroad, I look around and I am completely amazed at how I have arrived this far without knowing exactly what had happened to me. I am overwhelmed, even confused about which way should I go. I find myself standing on a beautiful highway with no vehicle of my own. To my left, I see bright lights shining shopping centres with beautiful clothes; and imagine how beautiful I would look in them but I cannot afford any of those items. The shops are literally filled with all sorts of consumer goods and I think to myself, if only I were rich I could amass them and then I shall be happy at last.

Again, to my right I see high-rise buildings, exclusive five-star hotels rising out of my picturesque land and beaches, with beautiful golf courses surrounding them, but I have neither the money to enjoy those places, nor the freedom any longer to swim freely on my God-given sea and beaches. They tell me that they now belong to foreign companies. It suddenly dawned on me that I am a foreigner in my own land. I even sit day and night dreaming and figuring out how to become rich so I could enjoy that seemingly beautiful lifestyle. Besides, above me, I see planes flying here and there and wondered when would I ever be able to be in one of them.

In my confusion, I frantically tell myself that I should look for any kind of jobs in one of those hotels. That way, I could become rich. Nay after ten years, I am still in the same situation. I realize now that \$1.50 - \$1.80 per hour does not get me too far. In fact, I think I am worse than before because I have been led to believe that without money I will not survive. I no longer know how to plant *daló* and *kasava*. I have lost also the art of fishing and traditional house building. After all, these 'backward' arts are fitting only for poor and backward people. It would be degrading for me to do that kind of work again.

In the end, my situation is at the crossways "I cannot become rich and I could never imagine myself going back to my village." Are there any hopeful alternatives left for me? I look to the Government for help and all I see is corruption, greed and power hungry people. They promise many things during the time of election but later they never fulfill any of those promises. There seem to be no signs of hope on the horizon.

I turn to the Church and they tell me that they only care for the souls since Church people should not meddle in politics. On the other hand, I know of Church ministers working in Parliament. They have recently made some outlandish statements, which have caused unnecessary confusion among the people and have since deepened the ridge between races. Besides, on a private conversation with my friends at the golf course, I have often overheard unkind remarks concerning those ministers: "They are no better than others. They are also greedy after money and power. They should have never been there in the first place. What they have been doing and saying in public have been

shocking. They should resign immediately."

Many times, the words of St. Paul seem true in my situation: "What a wretched person I am, who will rescue me from this body of death?" (Rom, 7:24). Where are our Churches in all of this? Can our Churches offer some kind of hopeful alternatives to this contemporary situation? ⁴

2. A THEOLOGICAL AND PASTORAL IMPETUSES: THE PROBLEM

Along the same line, these problems gave me the original inspiration for my doctoral thesis in 1995. The initial impetus was an insatiable personal quest for a better understanding of the nature and essence of the social mission of the Churches in the islands of the Pacific today. Since a constant feature marking the small nations in Oceania during the last two decades has been the phenomenon of social, cultural and political change, I thought it an opportune time to re-evaluate the mission and theology of the Church.⁹ The quest was fuelled by a strong awareness of the search for a new identity in many Pacific islands since their independence from former colonial rulers.¹⁰ Moreover, I was haunted by the knowledge of the possible devastating impacts of globalization to the islands. This new form of economic imperialism with its capitalist or consumerist vision of the world and its dogma of a global culture, views everything as being able to be bought, sold and exploited.¹¹ Capitalism can shatter easily the traditional social structures, which have supported the island nations from time immemorial but now are vulnerable to exploitation and corruption of all kinds.¹² Moreover, this new economic experience had sharpened the collective consciousness of the Pacific peoples as to the need for better, just and equal societies.

In the midst of this contemporary economic situation in Oceania, there is tremendous confusion among the laity and Church leaders alike, as to the proper role and mission of the Church to the society at large, to the State and the Political Community. In addition, there is a certain hesitation and even skepticism about the Church's stance in her involvement with the world, society and political community. This urgent situation demands an updated vision of Church presented in Vatican II and in particular, *Gaudium et Spes*.⁵ It is incumbent to explore this in view of its reception by *Patelasio Finau*, the first local bishop of Tonga.⁶

2.1. Statement of the Questions

What is the proper role of the local Churches today in the Pacific in the midst of this rapid social change and powerful sea of ideas? What ecclesial model(s) that can best reply to this new situation and in view of an authentic ecclesiology and local theology developed from within this context? What are some guiding principles for legitimate theological reflections in matters pertaining to the relationship between the Gospel and cultures of the Pacific People?¹³ Above all, what is the role of the Church and theology in this new millennium, in the global village and the new wave of cyberspace? How can theology and Church

wisdom enable the people of Oceania to survive the onslaught of the global market economy?¹⁴ How can one reconcile the sapiential and the economic? How can Catholic theology in the Pacific today create a new wisdom large enough to enable these islands, to be citizens of modernity, of the world of cyberspace and modern telecommunication, and preserve what is noble in their cultures and continue to sing their own songs? Is it within the missionary mandate of the Churches to help establish new networks of economic and cultural solidarity in the region that are ethically just and fair to the local people? In this new millennium, will it not be proper for the Churches to stand by what is small and fragile, unique and threatened? Finally, what is the function of ecclesiology and theology in designing a mission that is relevant to the contemporary Pacific context?

3. THE CHURCH AND STATE RELATIONSHIP.

There seem to be a three-fold confusion regarding the relation between the Church and the State. The first seems to be in terms of a proper knowledge concerning the nature, history and foundation of the relationship. The second would seem to be a theological one. It involves the way the Churches see their nature and mission in relation to the contemporary world, State and Political Community. The third is a pastoral-methodological one and it is concerned with how to respond correctly and responsibly in the face of all the current crises in the Pacific. However, one must first look at the history of the relationship between the Church and the State.

3.1 The Origin and History of the Relationship

In the ancient Near East and the Mediterranean world, religious and civil functions were inseparable. The state was supreme in the religious as well as in the civil sphere, and its subjects were normally required to participate in public worship. In other words, before the rise of Christianity, the official religion of a state was an essential and inseparable element in its structure and functioning.⁷

In the Jewish conception of the state, the religious and the civil were inseparable. The Jewish State was a kind of religious community, a "theocracy" (subordination of the state to the Church), in which institutions and laws were religious in origin, being founded in Scripture and interpreted and applied according to the spirit of Scripture. This fact made it very difficult for the Jews to subject themselves to a foreign power and especially to the Romans.⁸ It is exactly in this context that one can understand the saying of Jesus "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's (Mk 12:17).

It seems then that this saying of Jesus recorded by Mark indicates the beginning of a new epoch in history concerning the relations between the Church and the state or between politics and religion.⁹ Prior to this, there was a unity between the political community and the religious community, and thus between their corresponding authorities.¹⁰ For the first

time a clear distinction was made between obligations owed to God and those owed to the state. In other words, all human beings have the duty to fulfill obligations to both. It seems then that St. Paul's teaching concerning civil authority and obedience in Romans 13: 1-7 may have been a direct application of the teaching of our Lord. This, then, seems to be the biblical foundation of subsequent Christian teachings on the relation of the Church and State.

Christianity thus, introduced an historical novelty in the relations between religion and politics and more specifically between the Church and civil society. This novelty according to Martin de Agar is called "Christian Dualism."¹¹ It means that the Church is autonomous and independent in the realization of her religious mission, and in this sense, she is sovereign with respect to any other entity. The Church's relations with political societies throughout the centuries were based on this dualism. It seems that the first Christians understood this principle very well. They considered themselves citizens of the Empire equal to others. Therefore, on the one hand, they submitted themselves to the legitimate laws and commands of the civil authority. On the other, in their religious and moral life they obeyed God and the Church. This was the first cause of the conflicts between Christianity and the Roman state because Christians refused to obey the commands of the imperial authority, which were contrary to divine law¹² or to worship the emperor.¹³

The problems that this dualism poses are twofold. Firstly, there are the difficulties of maintaining the balance between the two centres of power. The second problem concerns the individuals who, as citizens and members of the faithful belong at the same time to two societies.¹⁴ Consequently, the individual must accommodate its behavior to both. It is of fundamental importance to know that this Christian dualism distinguishes but does not confuse the temporal with the religious sphere. At the same time, it establishes their relations. Part of our problems today stem from confusing the religious with the temporal.

Although the principles are clear, the doctrinal and practical implications of this dualism have not been obvious through the centuries. For instance, as soon as the Christians emerged from the catacombs, with the end of the persecutions and the promulgation of the Edict of Milan (313) by Emperor Constantine, Christianity quickly became the official religion of the empire.¹⁵ The Church was replacing the role of the ancient pagan religions, which meant that she was under the Emperor's protection and competence. The consequence of this new relationship resulted in what has come to be known as Caesaropapism. This meant that the political power attempted to substitute itself for Church power. Consequently, the Christian emperors attributed to themselves the roles of religious leaders. For instance, they convoked councils, settled dogmatic disputes and appointed bishops.

The relationship between the Church and the States was further confused during the feudal middle ages in one homogeneous *respublica christianorum*. Within this set up,

the secular and the ecclesiastical powers were entangled. They both contended for supremacy and often, ecclesiastical offices were also political posts. A clear example of this was the case of the Roman Pontiff who became also a territorial ruler and remained one until the end of the Papal States. The choice of suitable persons to fill these positions became a political issue. The secular prince tried to intervene at the expense of the freedom of the Church. The consequence of this confusion ended with the famous controversy of investiture.¹⁶

During the middle ages, the hierarchical nature of the Church especially the supremacy of the Roman Pontiff was challenged by new theological and political ideas. On the other hand, it affirmed the sovereignty of the princes. From this ferment, there arose in the 16th century the dismembering of the Church due to the Protestant Reformation.¹⁷ The rift was further challenged by the rise of enlightenment/rationalism with its idea of a liberal state. The liberal principles required the abandonment of state religions and the separation of the Church from State. The American and French Revolutions are the two paradigmatic examples of this but with different consequences. North America became the ideal place for constructing a free and open society where people are free to practice their religion as they may so wish. There was a total but respectful separation between the Church and State. The freedom of Christian religions was guaranteed. On the other hand, the French Revolution began with a spirit of retaliation against all that was represented by the Old Regime. This meant that the close alliance between the Catholic Church and the monarchy became an object of hostility. There grew a spirit of anticlericalism and consequently the suppression of the religious orders and confiscation of religious goods. In addition, Catholic schools and other Catholic works were suppressed.

In the face of this liberal revolutionary event, the Church reacted negatively and consequently the Roman Pontiffs condemned the liberal ideas. According to this liberal ideal, the State is based on purely rationalistic principles and no longer on an objective moral order. The separation of the Church and States was translated into anticlerical laws, which denied the freedom of the Church. Thus, in the late 19th century Pope Leo XIII spoke of the Catholic State and the Political State as two perfect societies willed by God, which must mutually recognize the freedom and autonomy of each in their order. Pope John XXIII in his encyclical letter *Pacem in terris* (1963) defended the rights to religious liberty based on natural law. That brings us into direct contact with the teaching of the Second Vatican Council (1962-65).

The position of Vatican II regarding the relationship of the Church to the State and the political community is very clear. Basing on the experience of history and the teaching of the Popes just prior to the Council, Vatican II states unambiguously "The role and competence of the Church being what it is, she must not be confused with the political community, nor bound to any political system."¹⁸ It is important to know that in Vatican II the Church distinguishes itself sharply from the state or political community

as such. However, it sees itself as fulfilling a unique function with respect to human society and it is thus distinct from society, but not separate from or outside of it.¹⁹

The unique role of the Church in relation to the State or the Political community is to safeguard the transcendent dimension of the human person. The Church does not lodge her hope in privileges conferred by civil authority. Indeed, the Church "stands ready to renounce the exercise of certain legitimately acquired rights if it becomes clear that their use raises doubt about the sincerity of her witness . . . She also has the right to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation . . . For it is her task to uncover, cherish, and ennoble all that is true, good, and beautiful in the human community."²⁰ This is what she means by saying that "Christ, to be sure, gave His Church no proper mission in the political, economic, or social order. The purpose, which He set before her, is a religious one. But out of this religious mission itself come a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law."²¹ The proper role of the Church is to read the signs of the times and interpreted them in the light of the Gospel.²² In this light, the Church has one single intention: that God's Kingdom may come.

Both Pope Paul VI²³ and John Paul II have followed the mind of Vatican II. In his encyclical *On Social Concerns*, Pope John Paul II says: "The Church does not propose economic and political systems or programs, nor does she show preference for one or the other. . ." ²⁴

This short historical survey has clearly established the facts that respect must be given for the dualism that exists between the Church and the State, which was established already at the time of the early Christians. History is filled with memories that warn us not to confuse the two. The autonomy of each must be upheld. Both are responsible for the same people hence, they must be autonomous and free. However, they are inter-dependent for they serve the same people. The Church is not a department of the government and vice versa. Vatican II strongly re-established this principle that the Church must not be confused with the political community or state, nor bound to any political system. The Church's role is somewhere else. Recently, people have attributed other roles to the Church such as "the Church is mother and teacher. She is the conscience of the nations."²⁵ This shift puts more emphasis on the prophetic mission of the Church.

4. AN HOLISTIC APPROACH – THE KINGDOM OF GOD – AN EXAMPLE

Now that a better understanding of the relationship between the Church and the State has been discussed, it is time to see how these principles could be put into practice. Recently in Fiji, when the Methodist Minister Rev. Tomasi Kanailagi was appointed as senator, Archbishop Petero Mataca questioned that decision and its acceptance.²⁶ These are concrete examples at our hands. Archbishop Mataca was only speaking the mind of Vatican II, a position that is valid

for all Christians. The appointment seems to be heading along the line of confusing the dualism, which was mentioned earlier. One is called to examine the situation in the light of history and theology so as to ensure that a balance and a holistic view are maintained. The Archbishop echoed the words of Pope John Paul II:

“Leave political responsibilities to those who are charged with them. You have another part, a magnificent one, you are ‘leaders’ by another right and in another manner, participating in the priesthood of Christ, as his ministers. Your sphere of interventions, and it is vast, is that of faith and morals, where it is expected that you preach at the same time by a courageous word and by example of your life.”²⁷

Besides, priests and religious are prohibited by Canon 287, #2 from taking active roles in political parties or in governing labor unions unless competent authority judges that such is necessary to safeguard the rights of the Church or the common good.²⁸

During his ministry as a bishop, Finau was convinced that life is one since God who is the source of life is one. Consequently, he approached life with holistic vision. Finau had a global-unitive vision of everything, so much so, that for him, reality was one and therefore, everything is interrelated. In that sense, it was said of him “his mind and heart embraces the whole world.”²⁹ This global vision, which the Church must have, is based on the Trinity as the perfect community.

In the light of this all-embracing vision of reality, nothing exists outside the mission of the Church. Whether they were issues dealing with economics, politics, culture, ecology, migration, material development, nuclear testing, toxic waste, ecology, drift-net fishing, logging, mineral exploration, land, war or tourism, for Finau, these were not secular issues divorced from religion. They were “all religious issues because they deal with relationships among people, with God and with the world.”³⁰ Furthermore, this mission of loving concern, as far as Finau was concerned, was all embracing in another sense. Its scope did not end within his own country. As a Catholic Bishop, Finau believed that his “vision humbly embraces the Region and beyond.”³¹ This comprehensive perspective stemmed from his strong convictions and mystical view that “Christianity is about the whole of life – public, political, social as well as private. The Gospel makes this clear, for after all, it was for his public, political impact that Jesus was put to death, not for his teaching on prayer and love.”³²

4.1 The Dialogue between the Church and the Modern World.³³

With such a comprehensive understanding of the Church and the world, how did Finau comprehend their relationship? *Gaudium et Spes* perceives the world as the whole human family seen in the context of everything, which envelops it. It is the world as the theatre of human history and the realization of God’s saving plan.³⁴ According to Angel Antón, *Gaudium et Spes* tried to strike a balance

between a too pessimistic and a too optimistic vision of the world. These represent two ecclesiological currents, and a harmonious synthesis of the two could not be reached. Therefore, although the Council clearly endeavored to bring out the positive aspects of the world as the work of the Creator, *Gaudium et Spes* left us a concept of the world that is theologically faintly developed.³⁵ In spite of this and notwithstanding the negative impressions created by sin and the power of the evil one operating in the world, according to Antón, the positive aspects, such as the totality of the work created by God and renewed in Christ, are by far more prevalent and reflected in *Gaudium et Spes*.³⁶

The “world” also includes people who inhabit the earth, the earthly realities and the temporal tasks they are called upon to perform during their earthly existence. While *Gaudium et Spes*, because of the principle of distinction, affirmed the relative autonomy of the temporal, the distinction should not be understood in the sense of two realities that exclude every mutual exchange or influence.³⁷ According to Congar, the “*Ecclesia*” in *Gaudium et Spes*, especially in Chapter IV is the People of God.³⁸ In addition, although the expression is not used very often, it accurately expresses the content of the word “Church” in the Pastoral Constitution. Therefore, it generally means the original community founded by Christ, which watches over the deposit of faith of the gospel and has the task of communicating it to the world.³⁹

Explicitly, Finau never theologizes about the unity or distinction of this relationship. This may have been due to the fact that in Tonga, the distinction between the Church as sacred and the world as secular does not exist for him. In Tonga, both the Church and the government are in the same world, and their functions are to serve the people to the best of their ability. I was happy this morning to hear that the Government of the Cook Islands is happy to work together with the Churches. (After what we have heard the day that the September 11th event symbolizes the rift between Islam and Christianity, the Government certainly needs a more balanced view concerning that whole event). However, Finau described the world simply as God’s world. People, the Church and society are in God’s world. Perhaps, this could be called a mystical view of the world in the sense used by St. Paul “God is all and in all.” For Finau, the Gospel message is for people who live in this world irrespective of who they are and what position they may have in society. It was the Church’s mission therefore, to challenge people to live in a way that is in harmony with God’s world. In this respect, for Finau, everything was sacred because the whole of creation has been divinized through the Christ event. Thus, everything is in God. The only profane thing in the world is what human beings have corrupted by their own will and sins. His concern was with and for people, and thus, it was the basis of his whole mission. In this sense, he is in agreement with *Gaudium et Spes*, which holds that the basis of the relationships between the Church and the world is man [human beings].⁴⁰

4.2 The Church and Politics (State and Political Community)

Because Bishop Finau viewed the world as God's and because people were at the heart of his pastoral concern, together with an Ecclesiology that sees the Church as a community of people with one single purpose and mission – to be at the service of the Kingdom of God,⁴¹ there was neither tension nor struggle for a recognition of the autonomy of the Church or state; because that was simply a well defined and lived out social factor. In this regard, Finau had no hesitation in carrying out the prophetic mission of the Church, which many times involved open criticism of the political system or individuals who had important leadership roles in the country. This was where he was most incisive, effective and influential.⁴² His radical commitment to Jesus and his Gospel, and to social justice because of his love for people especially the poor and voiceless, could be classified as revolutionary. Any system, organization or persons that oppressed and exploited people and therefore belittled their God-given human dignity came under heavy denunciations from Bishop Finau.

Engaging in temporal affairs and ordering them according to the plan of God is the vocation proper to all Churches and every Christian.⁴³ In this sense, Finau's position was very clear – no human activity could be withdrawn from God's rule. The guiding principle was very clear and simple – in all temporal affairs, one must be guided by one's Christian conscience, which means, to think and act as Jesus did.⁴⁴ The worthy mission of the Church then is to bring the Kingdom of God into the society of today. It is a call to everyone to join in action for what is right and just. There is no sitting on the fence,⁴⁵ because ultimately love and justice have no boundaries.⁴⁶ Thus, the Christian cannot keep silent and remain uninvolved when people are suffering, because in doing so, one repeats the performance of the Church leaders in Jesus' parable of the Good Samaritan (Lk 10:29-37).⁴⁷ It was in this respect also that Finau had his most severe criticism of the uncommitted position of the Church and its theology regarding social and political justice.⁴⁸ Speaking on the prophetic role of the Church, the uncompromising teachings of the prophets and of Jesus also became the position of Bishop Finau. This is a clear indication of his stance on the relationship between the Church and politics. From time to time, he said, one hears the cry that the Church should not meddle in politics; that it must not belong to a political group or party. Sometimes she becomes worldly and is manipulated by the rich and those with political powers. Consequently, she cannot speak for justice.

Referring to Marx' comment that religion is "the opium of the people" he thought that the Church could dope people into passively accepting the corruption and abuses of the powerful. At other times the Church is frightened to be a prophet because it knows what often happens to prophets; and in conforming to society, the Church fears to be different and Jesus is betrayed.⁴⁹ Consequently, Church ministers are confined to services where they are supposed

to preach only "heavenly and spiritual" gospels. According to Finau, the prophets and Jesus were never like that. Their message was down to earth⁵⁰. The Church must stand up for justice and therefore, denounce injustice. Perhaps a concrete example here would explain this point better. Finau in one of his last talks recounted the incident where the Prime Minister of Tonga called many of the Church leaders to form a Christian Democratic party.⁵¹ In his reply to the Cabinet Bishop Finau, said: "Of course, as you know, I as a bishop cannot be part of that. That is not the teaching of the Catholic Church. So, I am sorry Sir, this is not politics. My question is justice. I do not go to a party-politics. Justice is our issue in the Church." Again, his position is further demonstrated in a note of warning, which he gave to the seminarians. He told them that when it is a question of justice, there is no fear about the Church meddling in politics, "this is our field, for God's sake. The is our field..." He further challenged Church leaders not to heed the cry of politicians who refer to "Church in Politics," nor that of people who say, "bishops and priests keep out of politics," according to bishop Finau, these are clever tactics to wish-wash their names as well as blocking the true message of the Gospel.

Finally, in the face of much corruption and inherent injustice whether it originates from the culture itself or from the present socio-political, local and international economic systems, the Church must be committed to a total approach to evangelization as part of its called to holiness. Why should the church be involved with justice? Finau's answer was clear and simple: because God is concerned about the weak, especially when their dignity is being oppressed and disregarded. That is why the Church should be concerned.⁵² However, for Finau, it was no longer enough to just bind up the wounds.⁵³ There should be stronger developmental approaches to look at the root causes of the problems especially with issues that concern justice. It is exactly here, according to Finau, that the Church leaders should also be very concerned about social issues. He even went further, to suggest "there should be theologians in the planning team of a nation."⁵⁴ This would be necessary because Finau felt that so often the Church is just binding up wounds. The people who make real decisions are the powerful. The Church does not seem to have any influence since it is not directly involved. To influence the decisions, according to Finau, is part of its prophetic call to be aware of justice issues in the Pacific to see what Christians can do together. Above all, this is part of the Church's mission because "God loves his people, their dignity, created in his own image and likeness, men and women. God does not like that his people be unjustly treated by the oppressors... God is so sick with multitudes of sacrifices and prayers. God wants justice done. Look after the poor and the widows."⁵⁵

Finau summed up the whole of the Church's mission and the whole prophetic tradition in these words: "lady, woman, man, this only what God asks of you, only one thing, to act justly, to love tenderly and to walk humbly with your God."⁵⁶ A mission that he believed is summed up in Jesus' mission to bring good news to the poor, to set the

downtrodden free and to open the eyes of the blind.⁵⁷ This conviction of Finau is best sum up in the following words of Leo Tolstoy: "The sole purpose of life is to serve humanity by contributing to the establishment of the kingdom of God which can only be done by the recognition and profession of the truth by every man [person]... To serve the Kingdom of God, that is, to contribute to the establishment of the greatest possible union between all living beings – a union possible only in the truth; and to recognize and to profess the revealed truth, which is always in our power."⁵⁸

I personally think that Bishop Finau has shown us the way forward and the proper place of the Church in relation to the State and the Political Community. We need to have the courage to carry out this work ourselves.

CONCLUSION

From the onset, this paper had the task of clarifying the delicate yet important relationship that has existed between the Church and the State since the beginning of Christianity. The current political, social, economic and cultural unrest in the Pacific demands that this relationship be re-visited. History has taught us not to repeat the same mistakes when we confuse the two. Vatican II and the current Pope following the lead of the Council have clearly laid down the theological principles for this relationship. The dualism must be maintained and respected at all times, if the Church is to be true to its mission of witnessing to the Kingdom of God. The Church is not to favor any political system or involved in politics per se. This balance is eminently expressed by Cardinal Ratzinger: "Where the Church itself becomes the State freedom becomes lost. But also when the Church is done away with as a public and publicly relevant authority, then too freedom is extinguished, because there the State once again claims completely for itself the justification of morality."⁵⁹ When this happens, the State becomes totalitarian, because when the duality is not kept the totalitarian system is unavoidable. The dualism must be maintained as it is the foundation of freedom and the Churches have the duty to maintain this balance.

However, her mission in the light of the Kingdom embraces the whole of reality. The State and Political community are part of this mission. The Church stands for justice, for unity, for peace, which are qualities that belong to the transcendent nature of the human person. It is one thing to respect the autonomy of the state and the political community it is another thing for the Church to become the light, and conscience of the nation. This is part and parcel of the holistic mission of the Church since the human person is not a disembodied spirit.

Perhaps the following words of Gandhi capture in a nutshell what I have been trying to say in this paper:

For me, politics bereft of religion are absolute dirt, ever to be shunned. Politics concern nations and that which concerns the welfare of nations must be one of the concerns of a man [person] who is religiously inclined, in other words a seeker after God and Truth. ... I could not be leading a

religious life unless I identified myself with the whole of mankind <humankind>, and that I could not do unless I took part in politics. The whole gamut of man's activities today constitutes an indivisible whole. You cannot divide social, economic, political and purely religious work into watertight compartments. I do not know any religion apart from human activity. It provides a moral basis to all other activities, which they would otherwise lack, reducing life to a maze of 'sound and fury signifying nothing'⁶⁰

QUESTIONS:

- 1 Considering the current political, social, economic and cultural happenings, especially their negative consequences on our Pacific peoples, as Churches where have we been? What are we going to do from here?
- 2 If Bishop Finau, one person, was able to understand this dualism properly and carried out the Church's mission effectively without being directly involved in politics, why aren't we capable of doing the same thing?

Song:

Holy Spirit of God,
weave us together in peace.
Fill us with your love.
Light us with your fire.
Show us the best way to
serve our people in our Islands of Hope.

May God in his goodness through the power of the Holy Spirit move us from theory, fear and lack of will power to action here and now

Meitaki Maata

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Notes

- ¹ *The Pastoral Constitution on the Church in the Modern World*, n. 42. The Church must lead men and women to God. The Church can never lose sight of the strictly religious and supernatural goal. She can initiate activities especially for the needy, such as the works of mercy and similar undertakings.
- ² Personal conversation with Rev. Valamotu Palu, the General Secretary of PCC.
- ³ This is a pseudo name to hide the identity of the real person.
- ⁴ This reflection is based on personal experiences and conversation with many local people. The worse people in this situation are women and children. Many young women who cannot find jobs due to lack of educational background or skills find themselves in the prostitute industry as a last option. They often resort to drinking alcohol, smoking tobacco and other imported drugs.
- ⁵ For those of us who may not be familiar with this Latin phrase it refers to *The Pastoral Constitution on the Church in the Modern World*. It is one of Second Vatican Council's major documents.
- ⁶ These were the questions that I tackled in my thesis.
- ⁷ Cf. M.R.P. McGuire, "Church and State," in the *New Catholic Encyclopedia*, Volume III, McGraw-Hill Book Company, New York, 1967, pp. 726-727.
- ⁸ *Ibid.*, p. 727.
- ⁹ See for instance Suliana Siwatibau, "A Theology of Justice and Peace in the Pacific," in *The Gospel is Not Western: Blade Theologies from the Southwest Pacific*, G.W. TROMPF (Ed), Orbis Books, Maryknoll, 1987, pp. 192-197.
- ¹⁰ See Pierre Qaeze, "Can I Remain a Christian in New Caledonia," in *The Gospel is not Western*, *ibid.*, pp. 186-191.
- ¹¹ I am borrowing these expressions from the recent intervention of Fr. Timothy Radcliffe OP during the recent *Synodus Episcoporum Coetus Specialis* Pro Oceania, "Patterns of Economic and Cultural Solidarity," in *L'OSSERVATORE ROMANO*, N. 49-9 December 1988, p. 11. See also the *SYNODUS EPISCOPORUM BULLETTIN*, Holy See Press Office, English edition, November, 25, 1998, N. 08, p.3
- ¹² Cf. Francis X Hezel, "Culture in Crisis: Trends in the Church and Society in the Pacific," in CEPAC, *Justice, Peace and Development in the Pacific*, Suva, 1992, pp. 37-50.
- ¹³ Some Pacific theologians are now asking the same questions. See for instance I.S. Tuwere, "An Agenda for the Theological Task of the Church in Oceania," in *The Pacific Journal of Theology*, Series II No. 13, 1995, pp. 5-13.
- ¹⁴ This is a question that others have also asked. See for instance Charles W. Forman, "Some Next Steps in the Study of Pacific Island and Christianity," in John Barker (ed), *Christianity in Oceania, Ethnographic Perspectives*, ASAO Monograph No. 12, London, 1990, pp. 25-31: "But now there has been a massive new incursion of outside influences. Technological innovations, advances in communications and transportation, higher levels of education, and new ways of thinking are transforming Pacific societies at a breakneck pace. A whole new range of studies in Pacific Christianity is demanded by the new situation. Basically the question must be, how does a Christianity which lived and adapted to traditional Pacific societies now deal with the new conditions which confront it, as they confront all other established Pacific institutions?" p. 29.
- ⁹ Joseph Ratzinger, *Church, Ecumenism and Politics*, St. Paul Publications, Slough, 1988, pp. 160-161.
- ¹⁰ Joseph T. Martin de Agar, *A Handbook on Canon Law*, Wel, 1999, p. 233.
- ¹¹ *Ibid.*
- ¹² *Ibid.*, p. 34.
- ¹³ Cf. M.R.P. McGuire, p. 727.
- ¹⁴ Cf. GS, n. 76.
- ¹⁵ Joseph T. Martin de Agar, p. 234.
- ¹⁶ *Ibid.*, p. 235.
- ¹⁷ *Ibid.*, p. 237.
- ¹⁸ *Gaudium et Spes*, (hereafter, GS) n. 76.
- ¹⁹ GS, see footnote n. 246.
- ²⁰ GS, n. 76.
- ²¹ *Ibid.*, n. 42.
- ²² *Ibid.*, n. 4.
- ²³ Pope Paul VI, *Populorum Progressio, or On the Development of Peoples*. Cf., No. 13.
- ²⁵ Bishop Patelisio Finau. Cr. David Mullins (ed) *He Spoke the Truth in Love*, Catholic Publications Centre, Auckland, 1994, p. 84.
- ²⁶ Fr. John Momis, who has now left the priesthood, was in minister in PNG parliament for a long time. There have been others like Walter Lini, Bishop Boseto, and recently in Fiji, Rev Tomasi Kanailagi.
- ²⁷ Archbishop Petero Mataka, "Priests and Politic," talk given to the Seminarians at the Pacific Regional Seminary, Suva, Fiji, October 30, 2001, p. 2.
- ²⁸ *Ibid.*, p. 1.
- ²⁹ Louis Linder, *Report on the Pontifical Mission Societies Pacific Consultation*, Suva, Fiji Islands, January 23-34, 1992, p.3.
- ³⁰ Cf. Patelisio Finau, "Church and Tourism — Can they live Together?" a position paper given at an effort to discern and clarify what could be a common vision of tourism for the people of Tonga.
- ³¹ Cf. Patelisio Finau, "Details Requested of Bishop Patelisio Finau," November 14, 1990, p.2. Bishop Finau gave this written detail as a response to a request from Mr. Davendra Sharma of the Island Business News Magazine.
- ³² Patelisio Finau, "Justice and Development Mission of the Church," p.13.
- ³³ Bishop Finau's concern and practice of ecumenism has been clearly presented in Chapter Five, Section 5.3. Since the restoration of unity among divided Christian communities is best seen as part of the nature ad intra of the Church, we will not summarize Finau's ecumenical thought and action in the following pages, rather we refer the reader to the earlier section of the thesis.
- ³⁴ GS, n.2. See also Yves Congar, "The Role of the Church in the

Modern World," p. 206. Furthermore, the world is not simply the power of the State, it is mankind at work, p.212.

³⁵ Angel Antón, "Postconciliar Ecclesiology ..." pp. 432-433. See also Gérard Philips seems to support the same line of conclusion when he maintains that because the introduction of the subject was abrupt, people were unprepared and more or less divided in opinion with regard to the proposed solutions as well as to the manner of studying the problem. Thus, the Council Fathers were not clearly distinguishing the different levels involved in the objectives: the sacred and profane, the supernatural and the natural, the Church and the world. GERARD PHILIPS, "The Church in the Modern World", in *Concilium*, No 1 (1966), pp. 4-13.

³⁶ Angel Antón, "Postconciliar Ecclesiology..." p. 433.

³⁷ *Ibid.* Moreover, *Gaudium et Spes* does not support the thesis that for the Christian, the profession of his faith and his existence in the world are carried on in two separate and impermeable fields. The Church, while *not* of this world, lives *in* and *for* the world. See also Yves Congar, "The Role of the Church in the Modern world to the role of a mere means of getting to heaven." See also Normand Provencher, "The Church in the World," in *The Jurist* 47 (1987), pp. 32-50, especially p.35.

³⁸ Yves Congar, "The Role of the Church in the Modern World, p. 211. As such it has the following characteristics: 1. It is not separate from the world but exists in the midst of the world, living and acting with it. 2. It is sanctified, as a whole but does not turn it from its earthly tasks. 3. It has a structure composed of shepherds and simple believers.

³⁹ *Ibid.*, p.222. Here Congar also gives the reasons why the document preferred not to use the phrase too often.

⁴⁰ *Ibid.*, p. 206; see also Normand Provencher, "The Church in the World," p. 42.

⁴¹ GS, n. 45.

⁴² The number of social and political issues addressed by Finau in his editorials and articles witness to what has been claimed. A quick browse through is editorials published in *He spoke the Truth in Love*, clearly demonstrate this point.

⁴³ Cf. *He Spoke the Truth in Love*, p. 157.

⁴⁴ *Ibid.*, p. 158

⁴⁵ *Ibid.*, p. 163

⁴⁶ *Ibid.*, p. 180

⁴⁷ *Ibid.* Finau was adamant against those government policies, which readily appealed to the so-called principle of non-interference in

the internal matters of sovereign states. He believed that the assumption must be challenged, for it can be an open alibi for doing nothing or for committing unjust deeds. The background to this statement was the political situation in Bougainvillea, Papua New Guinea. See also "Bougainvillea Crisis: A Challenge to all," in *He spoke the Truth in Love*, pp. 182-184.

⁴⁸ Cf. Patelsio Finau, "The Prophetic Role of the Church," in *He Spoke the Truth in Love*, pp. 4-7; also in *TMI*, June 1990, p.2.

⁴⁹ *Ibid.*, pp. 5-6.

⁵⁰ *Ibid.*, p.5

⁵¹ Cf. Patelsio Finau, "Evangelization is Incomplete Without Justice," a talk given to the seminarians at the Pacific Regional Seminary, Suva, Fiji, August 26, 1993. Transcript is in the author's collection or research material. He reported that nine of them went to meet the Cabinet. They were told to go and find nine good and just men, and they would be candidates for the elections. The other quotations which follow in the present paragraphs are from this same source.

⁵² *Ibid.*, p.5.

⁵³ He meant that there should be a St. Vincent de Paul, *Caritas internationalis* and so forth, but that is far from sufficient.

⁵⁴ Cf. Patelsio Finau, "Pacific Society Today and tomorrow," in a sheet of undated paper containing a talk plan, found during the research. The handwriting is that of Bishop Finau. This paper is very critical of the new elite in Tonga because they are becoming more divorced from the general public. Therefore, they are never really aware of the people's real life and need. He questioned the moral justification of leaders getting paid twenty-five times the normal income of the majority. He suggested that the Church is in a position to re-think and be agent of re-creative ideas for the Pacific, and theologians must be involved in this.

⁵⁵ Patelsio Finau, "Evangelization is Incomplete Without Justice," p.1. Here Finau is echoing Isaiah, Chapter One.

⁵⁶ *Ibid.*, p. 2. Here Finau refers to Prophet Micah Chapter 6:8. This is one of his favorite biblical texts.

⁵⁷ *Ibid.*, Finau alludes to Luke, Chapter 4:16-20.

⁵⁸ Cf. Leo Tolstoy, *The Kingdom of God is Within You*, University of Nebraska Press, Lincoln, 1984, p. 368.

⁵⁹ Ratzinger, p. 162.

⁶⁰ M.K. Gandhi, *Truth is God*, Navahivan Publishing House, Ahmedabad, (reprint 1997), p. 139.

ECUMENICAL COOPERATION AND DEVELOPMENT

**(IN SEARCH FOR MEANINGFUL ECUMENICAL COOPERATION AND
DEVELOPMENT IN THE REGION)**

Presented by:

***Rev Leva Pat, Ecumenical Animator for Pacific Conference of Churches and
Mr. Fe'iloaitau Kaho Tevi, Pacific Desk Secretary, World Council of Churches***

INTRODUCTION: (REV LEVA PAT).

The prime purpose of this presentation is to critically reflect on the subject of ecumenical cooperation and development in the region. Moreover, to create an atmosphere of mutual understanding and commitment amongst every member of the ecumenical family to unite in one thought and mind as brothers and sisters in Christ. This critical reflection is done by analysing the level of ownership, obedience, commitment, prophetic and advocacy roles, sustainability and partnership in light of the principles of Christian unity within the church and beyond.

Therefore, we have prepared this paper to assist us in our discussions. This is an open-ended paper. It is not the intention of this paper to provide a comprehensive or full coverage of the historical events and happenings of PCC since its inception in the 1960's. Rather the paper is based on questions and ideas to generate an in depth input from the church leadership. We have adopted this model because we believe that the ecumenical movement must reflect the aspirations and will of the churches and its people and above all God.

DEFINITION OF TERMS:

(Rev. Leva Pat) In the presentation, the term "cooperation" is referred to as meaning "working with one another or others". In addition, the term "development" is referred to as meaning "the results of the joint efforts". This presentation therefore tries to reflect on the joint works rendered in the past and the achievements. This exercise is essential for future planning and policy-making purposes.

(Mr. Fe'iloaitau Kaho Tevi) In terms of ecumenical development and the definition of ecumenical development and cooperation, we refer back to 1938 when Dr. W.A. Visser't Hooft was invited to become the first General Secretary of the World Council of Churches. He accepted on condition that the Council would become active in the field of aid because, "there could be no healthy ecumenical fellowship without practical solidarity." A provisional committee began to meet in 1942 and the inaugural

Assembly of the member churches was held in 1948 in Amsterdam.

I will now trace with you the reasons as to why ecumenical development is important amongst ecumenical organisations worldwide as well as in the region.

In 1954 at the second General Assembly in Evanston the issue of the definition of diakonia was seen as a service of compassion, an essential dimension of the church as the body of Christ, but not necessarily associated with working for change in social structures. In 1961, at the Third General Assembly in New Delhi, the Assembly called for a new understanding of the meaning of giving and receiving. The static distinction of receiving church and giving church must go, so that all will share spiritual, material and personal gifts in the light of the total economy of the Household of God. Aid can and never should be a one-way affair. The developing nations have much to contribute from their rich cultural heritage to the peoples of the world. We move on to the 4th General Assembly in Uppsala in 1968 and to diakonia, understood as service and compassion, was added another component, that of solidarity with the poor. The move from a church-centred perspective, concentrating on the Household of Faith to a politic-centred perspective, concentrating on social and political analysis of the root causes of injustice was characteristic of the late 60s and 70s. It led to a people centred approach to diakonia and solidarity with the poor and marginalised, and to sharing life with the whole oikumene, otherwise in laymen's terms, with the Household of God. It was in this context that the Uppsala Assembly authorised an organisational restructuring of the World Council of Churches which would reflect the new priority. A commission of the churches participation in development was thus established in 1971. Biblical justification for diakonia, understood as compassion striving for social justice was found in the covenant of God with his people. The Hebrew word of 'chesed' translated as 'mercy' in Greek, expresses God's compassion for and solidarity with his people in a covenant relationship that demands, on their part, a reciprocal compassion and solidarity towards the poor and disadvantaged among them.

We move on to the 5th General Assembly in Nairobi in 1975, where two notions of diakonia surfaced. The ongoing preoccupation with the negative consequences of donor-recipient relationship led the Assembly to stress the importance of creating 'just participatory and sustainable societies', a term first used at the Bucharest Conference, and which was to become increasingly central to the thinking of the WCC for the next 25 years. The Assembly emphasized that the resources were not only material and financial, but also cultural, spiritual, theological and human. In a Geneva consultation on Contemporary Understandings of Diakonia in 1982, which took place in preparation for the Vancouver Assembly in order to define the principles and practices of the understanding of diakonia (which had come to prominence since the previous Assembly in Nairobi), in its reports it characterised diakonia as an ecumenical resource-sharing system in terms of its key phases — essential for the life and well being of the church, concentrating on the local level, worldwide international solidarity, preventing the growth of unjust structures, concerned with structural and political dimensions, humanitarian and beyond the household of faith, mutual and, finally, liberating, with stress on empowerment and promoting participation of the people. Thus diakonia and koinonia — sharing and solidarity was one of the central points of the Vancouver Assembly. Diakonia is the churches ministry of sharing, receiving and reconciliation is of the very nature of the church, and it demands of individuals and churches a giving which comes not out of what they have but of what they are. Diakonia constantly has to challenge the frozen, static, self-centred structures of the church, and transform them into living instruments of healing, sharing ministry and mission. Diakonia cannot be confined within the institutional framework; it should transcend the established structures and boundaries of the institutional church and become the sharing and healing action of the whole church through the community of God's people in and of the world. This is one of the central statements that came out of the Vancouver Assembly.

Then we move on to one of the most important consultations with regards to ecumenical development and cooperation. This consultation was called after the location in which it was held; in El Escorial, Spain in 1987 where the theme "Sharing Life in a World Community" became central to the life and work of WCC. The theological concepts of diakonia and koinonia actually came into play so that the participants had a central sharing in the living experience of what the church was all about. At this consultation the now General Secretary of the World Council of Churches, Konrad Raiser, pointed to the realism in the essentially human activity of sharing, something which cannot be expressed in formal structures. Sharing is a word which belongs to the language of ordinary people, which everybody understands. He further pointed out how sharing between churches of the north and of the south has enriched the northern churches spiritually through what they have received from the churches of the south, which have been the recipients of more than material assistance. The message

from El Escorial was a document called "Guidelines for Sharing" stating the basic principles of sharing, or the theme, ecumenical cooperation and development, referred to as ecumenical discipline for sharing. "Guidelines for Sharing" expressed the commitment of the participants and their resolve to follow this discipline themselves and to challenge their churches and agencies to accept this. It was amongst other things, a commitment to a new value system:

- 1) Making the marginalized equal partners in decisions and actions;
- 2) Identifying with the poor and oppressed in their organised movements;
- 3) Promoting a holistic mission of the church;
- 4) Resisting international mechanisms which deprive the people of the south of their resources;
- 5) Facilitate and promote dialogue between people of the south;
- 6) Promoting and strengthening ecumenical sharing at all levels, national, regional and international.

At the 7th General Assembly in Canberra in 1991 the theme of the Assembly, which I find very similar in its essence, was 'Come Holy Spirit, renew the whole creation'. This theme took up the central theme of the previous convocation and reaffirmed the messages of El Escorial, which called for diakonia, for service and compassion to reflect the need for liberation and social transformation, especially where human beings are violated on a daily basis. Discussion also focused on the contribution that the WCC and the member churches and regional ecumenical organisations should make to the ecological debate at the earth summit that was to be held at Rio de Janeiro in 1992. And since then we have had important consultations further defining the term 'ecumenical cooperation and development.' In Evian, France in 1992, the emphasis was on sustainable communities and capacity building in contrast to project orientation of the past. (I refer to our previous discussions whether the word 'project' or 'programme' was to be used). In 1993, we refer to Bangkok where the approach of service and sharing was to be holistic, recognising the intimate links between individuals, their community and the environment, especially with reference to the Biblical idea of jubilee. In 1995 in Alexandria, the Sharing and Service Commission adopted a strategy for jubilee to cover the four years 1995 to 1998.

At the last Assembly in 1998, recouping for the strategy for jubilee, the General Secretary, Konrad Raiser pointed to the significance of the Assembly being held in Africa, the continent with potentially the largest Christian population, but also that in which the disorder of the global system and the marginalisation and fragmentation of societies is most evident. Nonetheless, through all the debates of the Assembly, there was a rejection of the notion that Africa should be considered as a victim in need of aid. Such a view would be contrary to the commitment of the member churches of WCC to the partnership and the sharing of resources.

VISION AND BASIS OF ECUMENISM IN THE PACIFIC (REV. PAT)

The constitution of the Pacific Conference of Churches clearly states that the ecumenical family is a fellowship of churches and church related organizations, which confess that Lord Jesus Christ is God and Saviour according to the Scriptures. "Therefore, seek to fulfil together the common calling to the glory of God, Son and Holy Spirit" (refer page 4 of the revised PCC Constitution).

This common calling is rooted in obedience to the prayer of our Lord Jesus Christ as enshrined in the gospel according to Saint John 17:21. "I pray that they may be one... just as you are in me and I am in you... so that the world will believe that you sent me." Moreover, to be completely united with only one thought and purpose, writes Saints Paul in 1 Corinthians 1:10 (GNB).

With these thoughts in mind, we invite you to join us on board the ship "our common ecumenical journey" to a time of deep meditation, prayer and reflection on the theme "ecumenical cooperation and development in the region". So, let the story begin...

GOALS OF THE PACIFIC CONFERENCE OF CHURCHES

At the formation of the Pacific Conference of Churches in 1966 in Lifou, New Caledonia the ecumenical family pledged among other things to promote a spirit of ecumenism, full visible unity and mutual sharing of resources to intensify mission work, to uphold justice, peace and integrity of Gods creation, and to facilitate mutual consultation and interaction at all levels of the movement in the regions and beyond (page 5 revised PCC constitution)

1. Ecumenical cooperation and development at the local level

At the regional workshop held in Nadi, Fiji on 25-28 June 2001, Rev Leslie Boseto made the following remarks in his opening address. He said that after 37 years of participation and commitment to ecumenism, he has seriously taken ecumenism to where the majority of the people live in the rural areas. His work amongst the Laurus Land Conference of the tribal community in the Solomon Islands bears witness to this undertaking. He encouraged the churches to grasp ecumenism as "taking seriously the whole gospel of Jesus Christ for the whole people of God in the whole community, nation and globe" (page 25, *Affirming our Ecumenical Journey*).

Another renowned ecumenist, Rev Dr. Bruce Deverell recalls the tireless effort put in by Father Beauchemin (Patele Tovi'o) in translating the "week of prayer for Christian unity" leaflets each year in Samoa. He said that "Father personally distributed it in each village, which makes a great difference in terms of building trust through mutual relationships amongst people at very personal local levels" (page 35, *Affirming Our Ecumenical Journey*).

We have quoted these two examples of ecumenical cooperation and development at the local level. You can add more examples to this list. Perhaps in light of the examples provided above or others untold we might like to identify some essential elements that help the whole people of God to come together and relate well with one another. Moreover, the shared elements that we have in common bind us together and give us our true Christian identity. How does the concept of unity relate to ones understanding of the church?

As a note of reference, the Moderator's paper evokes a number of important issues connected with the above questions. She expresses great emphasis on God and his will, which overrules all other things. She said that the centre of Christian service to others is rooted in Christ. Christ gives light to our common ecumenical cooperation and journey (pages 2-4, Moderator's Report to the 8th General Assembly).

Our knowledge about ecumenical events that happen at the congregational level maybe limited therefore, it is only appropriate that the church leadership enlightens us further on these matters. We are of the firm belief that the church leadership is best placed to enlighten us on the models of ecumenical cooperation and development at the local level. Your input on these or other questions that you might have will no doubt enrich and intensify our common ecumenical scheme.

2. Ecumenical cooperation and development at the national level

Since the inception of the Pacific Conference of Churches in 1966 a number of countries have established National Councils of Churches to further the prayer of Christ for Christian unity. In Kiribati and Niue, Fr Line Folaumoeloa writes, "my involvement with the BEM (Baptism, Eucharist and Ministry) document at national and regional level took me to Kiribati, Papua New Guinea, Samoa, Niue and Fiji. This work was left incomplete, as we never got beyond Baptism, and the work is pending. However, two great events took place in these workshops. In Niue they founded the Niue Council of Churches and in Kiribati the BEM workshop gave birth to the Kiribati National Council of Churches" (page 65, *Affirming Our Ecumenical Journey*).

Again Rev Leslie Boseto writes, "The coming into being of the United Church in PNG and Solomon Islands in 1968 was enabled by the fact that our indigenous people had already worshipped and prayed together during the World War 2. Theological discussions came later, but peoples experience of praying, worshipping, singing and studying together as one family of the Triune God already existed as a reality" (page 24, *Affirming Our Ecumenical Journey*).

We have provided these two examples to demonstrate ecumenical cooperation and development at national level and more can be added to this list. Today we have 10 National Council of Churches (NCC) who are full members of PCC and enjoy the same privileges as other members. The

National Council of Churches have become major partners of PCC particularly with regard to planning, collating and the implementation of joint ecumenical programs (Moderator's Report to the 8th Assembly on Joint Review of the PCC).

PCC has also collaborated with member churches which in association with other churches have sphere-headed joint ecumenical activities. We are informed that combined church forums do exist but operate on ad-hoc basis or as the need arises. Within the framework of the new reform processes, the PCC looks upon the NCC's as essential actors in intensifying the ideals and norms of the ecumenical cooperation and development at the national level. It is therefore appropriate that some reflection be given to ecumenical cooperation and development at the national level in light of the multitude of activities implemented between 1999–2002 (pages 1-15 Activity Report to 8th Assembly).

For instance, how would we describe the level of cooperation and development in the last 5–10 years? What were the results of the cooperation's? Did the results translated into bringing about improved lifestyles? What is the status of NCC's in your countries? Was the NCC's making any difference in light of the rapidly escalating economic globalization project in the region? Note that these questions should be discussed in light of the objectives outlined under this topic (page 1 of this paper)

Ecumenical cooperation and development at the regional level

The late Reverends Dr. Sione 'Amanaki Havea and Setareki Tuilovoni during their mission deputation work in Australia in the 1940's had this to say. "During the Christmas holidays we had time together to discuss how best we could help the churches in the Pacific to work together for the training of our people who had been under foreign leadership for more than a century" (page 13 Affirming Our Ecumenical Journey).

After completing their higher theological education in the United States, they jointly organized youth conventions for the youth of Tonga, Samoa and Fiji. Consequently, many young people commit their lives to Jesus Christ.

The late Rev Havea said that the World Council of Christian Education and Sunday school association quickly recognized their joint efforts and offered to fund in writing curriculum for both Sunday school and youth programs. Rev Dr Lopeti Taufu was appointed the editor of the program, which was widely used by the churches in the Pacific (page 14 Affirming Our Ecumenical Journey).

In other recent developments, the Methodist Church in Fiji & Rotuma confirmed to revive the youth camps as previously organized by Havea and Tuilovoni. Rev Joni Langi the general secretary of the church said that the previous youth gatherings were a success because the boat (Matua) served the islands on a regular basis and brought everyone to the camps. However, the boat stopped and the camps died because it was too expensive to fly. The church has

reaffirmed its commitment to realizing this again by confirming to host a regional youth gathering on 9-16 December 2002. This time the invitations have been extended beyond the traditional boundaries to countries such as Australia, New Zealand, Papua New Guinea, Solomon Islands, Niue and Cook Islands. (Fiji Times, Sunday 1 September 2002)

The establishment of the Pacific Conference of Churches (PCC) in 1966 marks one of the greatest achievements of the churches in the region. The same can be uttered about the establishment of the Pacific Theological College (PTC) and South Pacific Association of the Theological Schools (SPATS). These establishments demonstrate prime examples of ecumenical cooperation and development in reality.

Commenting on the birth of PTC, Dr Havea had this to say "things moved very fast and before we realized it a "new baby" was born before the marriage of the churches in Lifou. In addition, Rev Dr Bruce Deverell said that there was a burst of new regional ecumenical bodies in these first 6 years of the 1960's. Therefore, the records seem to show that ecumenical cooperation and developments were at its highest peak in the 60's 70's and 80's (refer page 16, Havea and page 36, Bruce, in Affirming Our Ecumenical Journey). The PTC now offers Diploma, B.D, and M.Th degrees.

PCC has enjoyed a number of regional activities in association with the Pacific desk of the World Council of Churches. The notable ones being the forums on "An alternative to economic globalization- a churches response" "youth globalization", "Ecumenical Journey" and "migrant workshop" etc (page 14, General Secretary's Report to the 8th General Assembly).

These forums have instilled new concepts such as the "Island of Hope," "The story behind the stories," "Growing empowerment among youth and women" and "mission amongst our people in other lands". These new phenomena were creating a wide spread interests amongst the churches and other non-governmental bodies in the region. The discussions on these issues are in progress (for further information on Island of Hope, see topical paper 2 by Rev Dr Jovili Meo).

Hence, we have demonstrated some samples of ecumenical cooperation and development at the regional level in its actuality. We should therefore ask some questions regarding the multitude of joint ecumenical activities, see how they have contributed towards the enhancement of the ecumenical movement. What were the successes or the problems encountered? What models were used and could these models be adopted to enrich our common ecumenical movement?

(Mr. Fe'iloakitau Kaho Tevi): When we talk about regional ecumenical cooperation; when we talk about diakonia as service and compassion of the churches towards the excluded and the marginalised, we also try to devise programmes to answer the needs of the churches in working with their networks and working with the secular bodies. This goes in line in reflecting the various highlights that

were given earlier on the development of this concept of diakonia, solidarity and sharing/ecumenical development and cooperation. I would like to highlight a few in terms of the regional level and looking also at the global level.

Since the days that my predecessor was working for World Council of Churches, we have restructured, and the team of the unit responsible for development, solidarity and sharing, Unit IV, has thus become the team called Regional Relations and Ecumenical Sharing. The definition of the name of the team calls a lot of history as it is derived right back as I tried to explain to you, back to 1938. the concepts of ecumenical sharing and solidarity to the concepts of diakonia and koinonia. In the Regional Relations and Ecumenical Sharing team we have identified four programmes, as outlined in the Report of the Pacific Desk Activities in 2001, which is being distributed to you.

- 1) Capacity building;
- 2) Diakonia and development;
- 3) Ecumenical solidarity and sharing of resources;
- 4) Multi-lateral sharing.

These four programmes try to translate the concept of sharing and solidarity to programmes that will be addressed to our member churches and regional ecumenical and partner organisations. However, for the Pacific I would like to just dwell on several concrete programmes:

- 1) The programme Information communication technology — opportunities for the Pacific churches. We had a consultation in June whereby the church representatives agreed that a action plan be implemented that would address the following issues:
 - a) Archiving. Many of our churches (for example the Free Wesleyan Church of Tonga and the Methodist Church in Fiji & Rotuma, Ekalesia Tuvalu, the Congregational Christian Church in Samoa) have very important documents that highlight the history of their countries in terms of births, marriage, and death registers. These documents are being kept in an office and being eaten by cockroaches and humidity, and slowly rotting away, along with that 'memory bank' of the church. Our concept is to find new mechanisms in which this type of information can be restored and kept for future generations.
 - b) Another example that the consultation agreed to — a proposal that came from the Executive of PCC, was to create a Pacific Conference of Churches website, and I would encourage you to look at the pages that are being created. We are still in the process of bringing in information from the member churches, but the website is now registered and is on line. We have chosen two names, "pacificchurches.net" or "the pacific conference of churches.org". We can ask the working groups to recommend a choice, but as far as we are concerned, the PCC website is now on line. This was done in order to ensure that

information is being shared with everybody, and that churches overseas who want information from PCC have access.

- c) We also look at digital recording. One of the aspects of digital recording is for example, the Cook Islands' missionaries that went from here to Papua New Guinea took with them songs called Himene Tuki and when they were in mission in PNG they shared these songs with the people there. Today the Papua New Guineans continue to sing those songs, but the meanings of those songs start to disappear. How can we capture the history of those songs for the future generations of the Pacific churches.
- d) Another example is networking in terms of church to church, church to ministries, migrant churches, international church networks, to be advocates of Pacific issues. Most of the big churches have migrant churches — you have your congregations in New Zealand, Australia, in the USA and as far away as England, and you try to cater for these congregations. How can the church be closer to these communities living overseas? One of the issues here is to provide a network, instruments so that the Pacific churches use information technology to their benefit.
- 2) The increasingly famous work of the Moruroa e Tatou Association. This association works with test site workers that were working for the French Nuclear Testing during the 60s, and this Association attempts to bring to the forefront the sicknesses and call for just compensation of the Mururoa test site workers. World Council of Churches Pacific Desk is working closely with the Moruroa e Tatou Association, in close cooperation with the Evangelical Church of French Polynesia and in terms of the region we also work closely with the PCRC with regards to the Fijian Veterans from Christmas Island, as well as having links with the New Zealand and Australian veterans.
- 3) The Island of Hope process. In the last meeting of the core group we decided to concentrate on the following:
 - a) Creating a liturgy around the Island of Hope that would encompass and comprise and include concepts of what was mentioned yesterday in Dr. Meo's paper, the fale, the mat, the maneaba. These Pacific cultural values are practised everywhere in the Pacific to try to attempt to come up with a liturgy that would include these values.
 - b) To do social research and analysis, asking what are the consequences of economic globalisation on our Pacific Island countries? I am thankful that Fr Mikaele Paunga, Dr Agnes Abuom, and the previous presenters have touched on this very important issue. We need to be equally involved as churches on the consequences of economic globalisation on our people because if not, we

won't have a basis to stand on and condemn international policies. One of the important issues about social research and praxis is recently in Fiji the Forum Secretariat and the Forum countries came and adopted this thing called Pacific Island Trade Agreement (PITA), and Pacific Agreement on Common Economic Relations with Australia and NZ (PACER). What does that mean for the church? Are we supposed to be talking about these things or not, or should we just pray and bless the world from our pulpits on Sunday? One of the issues of the Island of Hope is to try and find an alternative to PITA and PACER — to look at a people-centred Pacific Islands free trade agreement that would comprise values of the Pacific countries engrained in Christian theology.

- c) Theological education and praxis – working with SPATS in trying to bring about a contextual theology that understands the Pacific people, and trying to formulate and infuse the values of the Island of Hope in and through the contextual theology programme. It is the hope that in the process of sharing this Island of Hope we will be able to bring together initiatives that would further and promote pacific values and cultures.
- 4) The Finance and Management Programme. This is a collaboration between the God's Pacific People programme and the Pacific Desk of WCC. The main objectives here are to:
 - a) Ensure financial survival of the Pacific churches,
 - b) Alleviate financial pressure,
 - c) Ensure efficient performance of tasks, and to
 - d) Develop an active network between church finance and business.

Most of the time, and this comes again to the very heart of the concept of sharing and solidarity, we as the church receive from our congregations. We receive their love and their gratitude for being part of our congregations, yet what do we give them in return? Are we looking at the consequences of our receiving on the lives of these people? Are we looking at the fact that most of our students, or the children, might not have adequate uniforms, school fees, to go to school because we give to the church because we love the church? What are we going to do about that? What is our common understanding of sharing and solidarity? That is a question that we need to reflect on, here and in the future. It all depends how urgent the churches see this issue to be.

BIBLICAL MANDATE FOR CHRISTIAN UNITY

(MR. LEVA PAT)

The unity of the churches is a sign of the unity of God the Father, God the Son, and God the Holy Spirit (John 21:17) This act is extremely indispensable and vital in order that others might see and believe that God, Jesus and Holy Spirit is one. The Bible gives a very clear directive that

the churches must remain with one thought and one purpose (I Corinthians 1:10)

Today we live in a world heavily polluted with corruption, injustice, violence, unfairness and avariciousness. The unity of the church becomes an important instrument of reconciliation, justice, peace and wholeness of humankind and integrity of God's creation. The unity of the church gives a sign of hope to the blind, poor, uprooted, marginalised, oppressed and destitute (Luke 4. 18-19)

Since 1960 the ecumenical family (PCC, PTC, SPATS etc) in the region has pledged to stay, grow, mission and weave together under the Lordship of Christ. We may have journeyed through pain and discovery for the sake of attaining the unity, which God has commanded, but our one goal remains to be that of building an unshakable spirit of unity at all levels of the society. Moreover, there may have been period of enlightenment that has led to the widening and deepening of our common witness, service and fellowship with one another or others.

CHURCH IN MISSION

Our common belief in the Triune God sets the stage for service to others. As servants of God we stand for reconciliation, justice, wholeness, peace, human rights and dignity of all people, including the disabled, poor, blind, oppressed, uprooted to provide healing, liberation and redemption. The service to others outside of our own family is a tall order by God.

God is love! Therefore, we must love others. His love knows no end, boundary or limit (1 Corinthians 13) the love that reaches out to everyone, irrespective of colour, creed, race, culture and language. This love must be the model for ecumenism. We must be prepared to carry other people's crosses, take risks, and face difficulties with perseverance and courage. Be a prophetic voice a messenger of God to denounce what is perceived to be worthless and deceptive in the name of the Lord.

BEYOND THE BOUNDARIES

The church must be opened to involve itself with other ecumenical minded groups outside of its structure. PCC has collaborated with the government of Fiji on dengue awareness planning meetings, which included leaders from other faiths. Moreover, with other non-governmental organizations such as YWCA, Pacific Concerns Resource Centres, UNDP and Pacific Partners Forum. The reason for such cooperation's has to do with the exchange of ideas, collaboration on common issues, joint action efforts on issues of justices, peace and integrity of creation.

These collaborations often meant exposure to wider understanding of what others do and this knowledge was important for the growth of the churches and had benefited PCC in many ways.

CONCLUSION

This paper has briefly illustrated some samples of ecumenical cooperation and development in the region. Furthermore, it demonstrates how cooperation in the early years of this movement resulted in the development of institutions. While the strengthening of the institutions or even establishing new ones maybe the talk of today, it is also important to ask whether the multitude of our cooperation activities today produce any impact on the lives of the people in region. In other words, are our services improving the life of the people?

The study on BEM document should be continued, improved communication networks and intensification of relationship building within the church and the community

at large. The issue of mission programmes (activities) should be re-visited to ensure that the programmes are contextual and holistic and inline with the vision of the church. In our view the cooperation level seems have accelerated at a very high level while the development component of it seems feeble, why?

As stated in the introduction, the purpose of this paper is to invite you to discuss our subject entitled "ecumenical cooperation and development in the region". It is not our intention to flood you with too much information about PCC's earlier works and current, as this might limit your freedom to express what you or your church feels about the level of cooperation and development within the framework of our common ecumenical family. Vinaka!

APPENDIX XIII

PACIFIC THEOLOGICAL COLLEGE RESEARCH PROJECT "MODERNIZATION PROCESSES AND RELIGIOUS REVIVAL IN OCEANIA"

Presented by Dr. Manfred Ernst, Research Coordinator, PTC

PROJECT SUMMARY

At the beginning of the 21st century we are witnesses of a worldwide wave of religious revival in all major world religions (Christianity, Islam, Hinduism, Buddhism). It is held that the revival of religion is a complex attempt to reexamine and 'restore cultures' which are frequently seen as 'infected with all the evils of modernity'.

The proposed research project intends to examine and verify such trends and assumptions from the perspective of recent developments in Oceania. The focus will be on reviewing the extent to which modernization processes have contributed to the apparent revival and rapid growth of all sorts of evangelical-fundamentalist-charismatic religious groups in the Pacific Islands.

Project Holder:	The Pacific Theological College, Suva, Fiji Islands
Project Title:	"Modernization Processes and Religious Revival in Oceania."
Region:	Oceania
Time Frame:	January 2002–August 2004 (32 Months)
Total Funding requested:	172,876.00 FJD (73,879.00 USD)
1st Year (2002)	79,871.00 FJD (34,133.00 USD)
2nd Year (2003)	26,400.00 FJD (11,282.00 USD)
3rd Year (2004)	6,605.00 FJD (28,464.00 USD)
Research Coordinator:	Dr. Manfred Ernst
Research Consultants:	Rev. Dr. Jovili Meo, Fr. Dr. Philip Gibbs, Fr. Dr. Franco Zocca, Rev. Rumaroti Tenten, Mms. Celine Tarihaa, Mr. Patrick Vakaoti, Prof. Dr. Klaus Hock, Dr. Manfred Ernst

MAIN OBJECTIVES:

1. To carry out a research project on a problem that is of great concern for the member churches of the Pacific Conference of Churches.
2. To make the results widely available through the publishing of the overall study in English and French as well as the publishing of Island State Case Studies into the respective languages widely spoken.

3. To train and guide three Pacific Islanders from the three sub-regions in field research and report writing, thereby contributing to capacity-building in a neglected area.
4. To involve the PCC member churches actively and financially in the conduct of the whole study.
5. To contribute to the worldwide academic discussion on the phenomenon of worldwide religious revival in the context of modernization processes from the perspective of Oceania.
6. To generate funding for further research projects through the sale of the publications.
7. To encourage and enable Pacific Islanders in research & writing.

PROJECT OUTLINE SUMMARY

1. **Facts & Figures – Establishing statistical evidence:** An update and revision of the statistical data previously compiled between 1991–1994 in relation to the six case studies carried out in Samoa, Tonga, Fiji Islands, Solomon Islands, Marshall Islands, French Polynesia.
2. **Island Nations Case Studies:** An extension of the previous project through new field research and case studies in the following Island Nations: Papua New Guinea, Vanuatu, New Caledonia, American Samoa, Kiribati, Tuvalu, Pohnpei, Nauru, Niue.
3. **Analysis:** An analysis on the relation between Modernization processes and religious revival in Oceania under consideration of economic, political, social-psychological, anthropological and theological factors.
4. **Publication – Dissemination of information:** Publishing of the overall results in English and French by The Pacific Theological College, Suva.
5. **Translations:** Translation of the Island case studies separately into the main languages spoken in the different Island Nations (e.g. Pidgin, Fijian, Tahitian, Samoan, etc.).

FINANCES

RESPONSES FROM PARTNERS OVERSEAS ON THE RESEARCH PROPOSAL (update 30 August 2002)

FMW – Hamburg	Requested 13,500 FD 6,750.00 Euro approved 29.04.02 13,398.17 FD received on 24.5.02
Uniting Church Netherlands	Requested 13,500 FD. Positive response. 6,000 Euro transferred to PTC 11,881.19 FD received 15.03.2002
CWM	Received 35,065.36 FJD 18.07.2002
MCWO, London	Requested 7,500 FD. Decision in 2002.
CEVAA	Requested 7,500 FD Communication Problems. Response received 16.4.02. No funding
Uniting Church Australia	Requested 7,500 FD. Answer negative. No funding
NCCCUSA	Requested 7,500 FD. Initial communication problems. Waiting for response.
United Church of Canada	Requested 7,500 FD. Response by e-mail 7 March 2002. Cheque about USD3,115.26 received 25.4.02 = appr. 7,084.96 FD
Common Global Ministries Board (United Church of Christ and Christian Church, Disciples of Christ)	Requested 7,500 FD Waiting for response.
World Council of Churches	Requested 55,821 FD Initial response received. Meeting with F. Tevi 26 March. Request will be processed. Release of funds (if any) probably in 2003.
New Zealand Anglican Board of Missions	Requested 7,500 FJD on 2nd September 02. Waiting for response.
Anglican Church of Canada	Requested 7,500 FJD on 2nd September 02. Waiting for response.
Total Budget:	172,876.00 FJD
Total Income:	67,429.68 FJD
Total expenses August 30, 2002	45,416.56 FJD
Account Balance on August 30 2002:	22,013.12 FJD

CONTRIBUTION PACIFIC CHURCHES & PTC

The Pacific Churches will contribute substantially by providing logistical support and accommodation for the field research; by releasing 5 Research Assistants; and by taking responsibility for the translation and publication of country case studies in their own context. I would like to express my thanks to those churches that have supported me and the other researchers so far, especially the Congregational Churches of Samoa and American Samoa, the Methodist Church in Samoa, the Kiribati Protestant Church, the Evangelical Church of French Polynesia, the Melanesian Institute in PNG, the Diocese of Polynesia of the Anglican Church, and the Roman Catholic Church in Fiji, Tonga and PNG. It is hoped that others follow their example as soon as field research starts in their areas.

RISKS

- ♦ Political turmoil's in some Island nations (e.g. PNG, Solomon Islands) may affect the timing and conduct of the field research.
- ♦ The estimated costs for traveling may go up as a result of the crisis in the air travel industry.
- ♦ Conducting the research within the proposed time frame on funding made available by the various partners overseas.

BENEFITS

- ♦ By sponsoring and conducting research and publication in this area, PTC will address an issue of great concern and importance for the PCC member Churches.
- ♦ Through the involvement, training, and supervision of three local Research Assistants PTC will contribute to capacity building in the largely neglected area of academic research and writing
- ♦ Through the active involvement of the PCC member churches and the publishing of country case studies into the respective main local languages it will be ensured that the information compiled will be widely available and discussed in the various sections of societies.
- ♦ Through the publishing of the overall results into English and French PTC will contribute to the worldwide academic discussion on modernization processes and religious revival.

TIME SCHEDULE

2002 YEAR I

December 2001

Funding Proposals sent out.

January 2001

Establishing of Research Advisory Committee.

March/ April 2002

Appointment of local research consultants.

May 2002

Two-week Training Workshop for Research Assistants.

June - December 2002

Field Research (Phase I and II) carried out

September 2002

PCC General Assembly (Cook

Islands)

Presentation, Survey, Discussion

2003 YEAR II

January - September

Report writing on field research. Transcription of recorded interviews

October - December

Writing up final version

2004 YEAR III

January – February

Continuation Writing

March - May

Layout, Editing for English publication and beginning of French translation.

June

Production/Publishing English Version

August

Production/Publishing Publishing French version

Evaluation and Planning Workshop

2005 -

Translation and publishing of Island Case Studies into the different local main languages. This is not subject of the financial part for this proposal and will be taken up by the individual PCC member churches.

PROGRESS REPORT

Project Status:

A workshop with four of the five Research Consultants was held from 13 – 21 May at PTC, Fiji Islands. During this workshop the following objectives were met:

- ♦ We arrived at an overall understanding of the purpose and scope of the project;
- ♦ We developed a clear mutual understanding of lines of communication, decision making processes, conduct of field research and writing of the country reports;
- ♦ A mutual understanding of the methodology was reached. Guidelines for interviewing and data collection have been developed together.
- ♦ A Memorandum of Understanding between PTC, the Research Consultants and the sending institutions/churches has been signed;
- ♦ It was clarified how the research findings will be presented to the public.

A Suva based Research Advisory Committee was established and has already met three times. A fourth meeting will be held in November this year. The committee consists of 12 members that represent different churches and organizations. The Principal of PTC is the chairman of the Advisory Committee. Three members of the committee are women.

So far 4 partners overseas have responded positively to our funding request, namely the EMW, Hamburg/Germany, The Uniting Churches of the Netherlands, The United Church of Canada and the Council for World Mission (CWM) in London. Their quick response helped us to get the project started. With their contributions we have secured 40 % of the total funds needed at this point in time.

We are still waiting for responses from the Methodist World Church Office, London, The National Council of

Churches USA, The Common Global Ministries Board, USA, Missio/Germany, Anglican Church of Canada, the New Zealand Anglican Board of Missions and the World Council of Churches. Two partners have informed us that they cannot support us with this project.

The project is progressing well. Field Research has been carried out in Tonga, Kiribati, Samoa, American Samoa. PNG has been started and is still going on. Part of the field research in Fiji has been carried out. Field Research in the Marshall Islands, Tuvalu, Niue, French Polynesia and the Cook Islands will be carried out before the end of the year. Field Research in Pohnpei, New Caledonia and Vanuatu will be carried out early 2003. We will consider to include Chuuk. The transcribing of tapes has been organized and has begun. The deadline to deliver country reports is September 2003.

PRELIMINARY RESULTS FROM FIELD RESEARCH 2002

Samoa¹

	1991		2001	
	TOTAL	%	TOTAL	%
CCCS	68,651	(42.6)	61,444	(34.7)
Catholics	33,548	(20.8)	34,754	(19.7)
Methodists	27,190	(16.9)	26,460	(15.0)
Mormons	16,394	(10.2)	22,535	(12.7)
AOG	5,500	(3.4)	11,751	(6.6)
SDA	4,685	(2.9)	6,198	(3.5)
Others	5,210	(3.2)	13,006	(7.4)
Population	161,178		176,148	

The changes with regard to changes in the religious landscape in the Pacific Islands are more profound than expected on the basis of the previous study (Winds of Change, 1994). The population growth in the period between 1991 – 2001 is 9.7 %. In the same period of time the CCCS has for a first time (since statistics are available) experienced a minus growth of 10.5 % and even for the first time a minus of 7,202 in the total number of adherents. The Catholic Church has experienced a growth of 3.6 %, which is less than the average growth of the population but has basically hold its ground. The Methodist Church has a minus growth of 730 adherents or minus 2.7 % for the first time in its history. The Mormons have grown by 37.4 %, the SDA by 32.3 % but the fastest growing denomination is without any doubt the Assemblies of God with a growth of 113.6 %. One trend is the appearance of many newer religious groups. At present there is a total of 20 Christian denominations, plus the Bahai's compared to 13 denominations identified in 1991. Within the category of newer religious groups the fastest growing is the Worship Centre, an interdenominational charismatic movement that grew out of the work of the Youth For Christ and is headed by a former Minister of the Methodist Church. Most of the newer groups are breakaways from the Assemblies of God or the CCCS or newly established pentecostal or charismatic groups. Beside there is also a significant growth of charismatics within mainline denominations, here especially

within the Roman Catholic Church and the Anglican Church. If the demographic trend of the past ten years continues it will only take one generation that the Mormon Church and the Assemblies of God are the biggest denominations in Samoa. One effect of all these changes is that the ecumenical movement gets weaker and weaker and non-ecumenical churches will take over the role of the predominant historic mainline churches. The reason for these dramatic changes and the effects on communities and society are subject of the new study I am presenting here.

American Samoa

<i>Religious Affiliation</i>	1974		1995	
		%		%
TOTAL	29,190		52,883	
Congregational Christian Church	16,427	(56.2)	21,476	(40.6)
Roman Catholic Church	5,897	(20.2)	10,254	(19.4)
Methodist Church	2,029	(6.95)	4,404	(8.3)
Mormons	2,399	(8.2)	6,604	(12.5)
Assemblies of God			4,363	(8.6)
SeventhDay Adventist Church	603	(2.1)	1,544	(2.9)
Other Religions	1,610	(5.5)	4,124	(7.8)
No Religion	121		114	
Not Stated/ Refused	104		0	

Religion like the 'Matai' title, is one of the non-census items included in the 1995 household survey, not just because of the demand from church groups for religious affiliation, but also because of the importance of religion as an integral element of everyday life. This item has only asked twice; first in the 1974 Census of American Samoa and second with the 1995 household survey.

Because American Samoa was not included in the previous research project there are no other comparative

figures available. The table above gives the distribution of the population by religious affiliation and the change in absolute numbers between 1974 and 1995.

Between 1974 - 1995 the population in American Samoa increased by a total of 23,693 people (total increase of 81 percent). The CCCS continued to hold over 40 percent of the population for over 20 years. In terms of growth the growth is much lower than the growth of the population, namely 30 % - hence, the CCCS has effectively lost members to those groups that experienced growth above the 81 percent growth of the population. For example the Mormon Church grew in the given period of time by 175 percent. The 'Other religions' comprising of 26 different denominations is fast growing. In this category the bigger denominations are the Alofa Tanua Pentecostal Church with 1,200 members and the First Samoan Full Gospel Pentecostal Church (700 members). Some denominations such as the Anglican Church, the Calvary Chapel or the Community Christian Church have less than 100 members. But as a whole the "others grew by 156 percent.

The overall trend is similar to Samoa. The historic mainline churches are loosing ground and the Mormon Church and Pentecostal or charismatic churches are growing at their expense. Because of lack of time I was not able to include here newer findings from PNG, Tonga, Niue, Kiribati and Fiji but the trend seems to be everywhere more or less the same. The respective protestant mainline churches are loosing members; Pentecostal-charismatic groups are growing very fast, as well as the Mormons in Polynesia.

¹ Based on *Census of Population and Housing 2001*, Government of Samoa, Department of Statistics

RESPONSE TO THE YOUTH

Fr McCarrick

I would like to give a short response to some of the issues raised by the youth. When I speak of the youth, I speak of people who are very sincere and when they say that sometimes they fall asleep in church because homilies are not very interesting I think we have to take them at their word. They didn't come to cause trouble and they asked that we take this into account because they want their young people and everybody else to hear the word of God proclaimed convincingly, beautifully and worthily. I think we should take that word of theirs' very seriously.

My dear young friends I feel guilty myself when I hear this expression from young people because I know that I am guilty of failing to proclaim the Word, i.e. Jesus Christ, worthily. I apologise to these good young people for my carelessness, my lack of appreciation of the treasure God gave me to dispense to you. I will address a few words to the young people and then to myself and to any other person here who has the responsibility of proclaiming the Good News.

First of all, my dear young people, I ask you to be kind, tolerant, compassionate to older people. Sometimes we are lazy, rushed, tired or just careless in our preparation of a homily. Please don't judge us too harshly. But please don't hesitate to tell us if what we say is not clear or interesting or wonderful, because it should be wonderful since it is the Good News. Tell us gently, but tell us. It might be good also if you told your Minister or Priest or Pastor what you think is necessary for young people to hear. Ask him or her if you could help us to prepare the homily. Then you bear some of the blame if young people still fall asleep!

Talking about sleeping — I heard a story of a priest who was preaching one Sunday when he suddenly became aware of a man — his name was Joe — asleep, even snoring. The priest said to himself, "I'll get him." So he said very quietly to the people, "Would all those who would like to go to heaven please stand up." Everyone except Joe stood up quietly since the Priest had spoken quietly. Joe slept on. Then the Priest very loudly said, "Will all those who would like to go to hell, please stand up." Of course, all the people sat down with a bang. At that moment Joe woke up with all the noise and stood up quickly, looking around him. Then he looked up at the Priest and said, "Well, Father, it seems yourself and myself are the only two standing up!"

The moral of that story is don't set out to get someone, but perhaps also do try to make your homilies interesting and then people will stay awake — well most of the time. After all a young man fell asleep and even fell out the window when Paul was preaching. What is essential for good and interesting preaching? Well, of course, we must answer by saying that we preach Christ, not ourselves, not the problems of the time or the future of this world.

But it is also true to say that we, the preachers, must be like Christ: "for me to live is Christ." Our congregation must see Christ in us. They must be able to say, 'That preacher is preaching Christ's word, brings me to Christ and truly is like or even is Christ for me.' That is essential. We must show that we have met and that we follow Christ and that he is at the very core of my life (our lives). That, I think is the third point I made. We must preach Christ convincingly. We would not be too convincing if all we did was ask for money, or just give a list of the worst sins committed in the Parish, or promise that the world was going to end next Monday even when Christ said that was hidden from him.

To be convincing we must be authentic witnesses of Jesus, the great man, the Redeemer, the Son of God. When we preach let us not hesitate to show the beauty of Christ, yes the beauty of God who came to live with us. We see the beauty of creation, of the innocence of a child, of the love of men and women. But Christ is more beautiful than any of these. He is attractive. Just look at him say to the Apostles, "Follow me." and they follow. He was just great, they said. He was not like the Scribes and Pharisees. He was not afraid to show kindness and sensitivity to the woman who had been haemorrhaging for twelve years, who was so afraid that she seemed to steal a miracle from him. "Somebody touched me," he said. The disciples said everyone was pushing everyone else, but for Jesus it was a gentle touch. Then he said to her, "Daughter, your faith has made you well, go in peace and be healed of your affliction." I find that that reveals a truly beautiful man. Let us allow the very words of Scripture to reveal the beauty of Jesus who reveals the beauty of the Trinity to us.

We may never forget that when we preach we have a great, but also joyful responsibility. We must try to do so worthily, that is as it should be done, measuring up to the greatness of it — or doing our best to do so. We preach Christ and him crucified, Christ who gave his life to save us. Let us not draw back from speaking about the suffering Christ, as well as the glorious Christ. Contemplation on the face of Christ in Gethsemane as and he is carrying his cross, and as he dies on the cross is most enriching and helps us to grasp how to carry our own cross. The picture of Christ saying to the Good Thief, "This day you will be with me in Paradise," is the picture of the Saviour saving just as he dies. That is the Good News.

Let us never forget that what we preach is the Good News. You remember the story of the two disciples going to Emmaus. When Jesus asked them to tell him what had just happened, they told him Bad News, not the Good News.

If we want to proclaim the Good News let us do so truly, as Jesus proclaimed it in his life, death and resurrection. Let us do so worthily, and if we do I know young people, as all of us, will respond to the Good Christ. Anybody asleep?

Appendix XV

Resolutions of the PCC 8th General Assembly

- **Resolution No. 1:** Moved General Secretary, Seconded Fiji, that the Agenda as outlined in the Workbook be accepted, and be used as the guide for the Assembly. CARRIED.
- **Resolution No. 2:** Moved, General Secretary, Seconded Marshall Islands, that the names as read be the Official Delegates of the 8th Assembly. CARRIED.
- **Resolution No. 3:** Moved General Secretary, Seconded Pastor Vusi, that the following be the Steering Committee for this Assembly. CARRIED.

The Moderator of PCC	The Deputy Moderator of PCC
The General Secretary	Mr Willie John
Mrs Celine Hoiore	Fr Roger McCarrick
Ms Fonofonosefulu Maene	
- **Resolution No. 4:** Moved General Secretary, Seconded by Tonga, that the following be the Finance and Property Committee. CARRIED

Mr. Livai Tuisaravere	Bishop Jabez Bryce
Rev. Lopeti Taufu	Rev. Haukinima
Mr. Raju Fong	Dr. Sabine Plonz
Mr. Fe'iloakita Tevi	Archbishop Adrian Smith
- **Resolution No. 5:** Moved General Secretary, Seconded, that the following be the Nominations Committee. CARRIED.

Large Churches	Archbishop Sir Ellison Pogo
Bishop Stuart O'Connor,	Mrs Asofaiau Amosa Lene
Enikelen Netline	
Medium Churches	Mme Evelyn Waimalo Wapetro Luepak
Rev. Burieta Karaiti	
Small Churches	Mrs Sulufainga IOTA,
Rev. Arthur Pihigia	
National Councils of Churches	Rev. Dr. Sekuini Sevaaetasi
Mrs Sophie Gegeyo	
- **Resolution No. 6:** Moved General Secretary, Seconded, that the following be the drafting Committee. CARRIED.

John Doom	Rev. Dr. Mohenoa Puloka
Major Andrew Kalai	Marie Ropeti
Rev. Dr. Paulo Korua	
- **Resolution No. 7:** Moved General Secretary, Seconded, that the following be the Returning Officers. CARRIED.

Rev. Dr. Jovili Meo	Fr. Dr. Mikaele Paunga
Sophie Gegeyo	
- **Resolution No. 8:** Moved, Seconded that the word 'sacked' be removed from page 48 of the workbook beside the name of Mr. John Powell of Fiji. CARRIED.
- **Resolution No. 9:** Moved Dr. Meo, Seconded that we remember not only those killed in America on September 11, 2001, but also the Afghanistan people who were killed during the subsequent war on the Taliban.
- **Resolution No. 10:** Moved, Seconded that we accept the speaker's paper. CARRIED.
- **Resolution No. 11:** Moved General Secretary, Seconded Rev Korua that Document E be received as a true record of the 7th General Assembly of the PCC. CARRIED.
- **Resolution No. 12:** Moved, Seconded that document G 'Update Resolutions of the PCC General Assembly' be received. CARRIED.

- **Resolution No. 13:** Moved General Secretary, Seconded that the resolutions of the 7th General Assembly presented in the document G 'Update Resolutions of the PCC General Assembly' that were not actioned because of the restructuring of PCC can be addressed in the small group discussions and re-presented to this Assembly. CARRIED.
- **Resolution No. 14:** Moved, Seconded that the Resolutions of the Executive Committee from 1997–2002 be received. CARRIED.
- **Resolution No. 15:** Moved, Seconded that the Restructuring Review Report be accepted. CARRIED.
- **Resolution No. 16:** Moved, Seconded that we defer the membership application from the Nukuno Protestant Churches Association, Chuuk, until tomorrow. CARRIED.
- **Resolution No. 17:** Moved, Seconded that we receive the greetings as read by the General Secretary. CARRIED.
- **Resolution No. 18:** Moved, Seconded that the Draft Constitution of the Pacific Conference of Churches be received. CARRIED.
- **Resolution 19:** Moved Rev Sēvaetasi, Seconded Bishop Bryce that during debate on the Draft Constitution the procedure of applying in writing for permission to speak be waived. CARRIED.
- **Resolution No. 20:** Moved Tuvalu, Seconded Aotearoa/NZ that the Assembly approve the Restructuring of PCC before dealing with the proposed Amendment to the Constitution. CARRIED.
- **Resolution 21:** Moved Mr Star, Seconded Samoa, that the new structure of PCC be adopted, taking into account the points raised in the discussion. CARRIED
- **Resolution No. 22:** Moved, Seconded that the fourth paragraph read: "Deputy Moderator' means the person elected to that position pursuant to this Constitution, who has the functions described in Article 17." CARRIED.
- **Resolution No. 23:** Moved and Seconded that PCC continues to use the term 'Ecumenical Animators'. For 40: Against 28, CARRIED.
- **Resolution No. 24:** Moved, Seconded that we replace the term 'project' with the word 'programme' in the amendment to paragraph 5. CARRIED.
- **Resolution 25:** Moved, Seconded that the 7th paragraph read "Finance & Administrative Officer' means the officer appointed by the Executive Committee to administer the finances of the PCC and whose functions are described in article 27." CARRIED.
- **Resolution 26:** Moved, Seconded that the 8th paragraph read "Finance and General Business Committee' means the Finance and General Business Committee established pursuant to this Constitution." CARRIED.
- **Resolution 27:** Moved, Seconded, that the 9th paragraph read "Finance and Property Sub-Committee' means the Finance Committee established pursuant to this Constitution." CARRIED.
- **Resolution 28:** Moved, Seconded, that the 13th paragraph read "Officers' means members of the executive committee elected by the general assembly as required by article 12.1." CARRIED.
- **Resolution 29:** Moved, Seconded that the 15th paragraph reads, "TRUSTEES' means the persons holding the positions described in Article 42.1." CARRIED.
- **Resolution 30:** Moved, Seconded, that the words "Standing Committee' means the Standing Committee established pursuant to this Constitution be deleted." CARRIED.
- **Resolution No. 31:** Moved, Seconded that Article 6.1 reads, "Any church or national council of churches or church organization or ecumenical organization in the Pacific that accepts the basis and aims of PCC as prescribed in this Constitution, may be admitted as a member of the PCC provided that the General Assembly may waive the territorial limits as it may deem necessary." CARRIED.
- **Resolution No. 32:** Moved and Seconded that Article 6.6 reads, "Each member church and national council of churches will pay membership fees as stipulated by the General Assembly with the exception of the Pacific Theological College and the World Council of Churches." CARRIED.
- **Resolution 33:** Moved, Seconded, that we delete the words 'at least' from 8.2, so it reads "The official representatives shall consist of...". CARRIED.
- **Resolution No. 34:** Moved, Seconded that the official delegates be as stated in 8.2.1 to 8.2.6. CARRIED.
- **Resolution No. 35:** Moved that we delete the word 'normally' from 8.3 Seconded. CARRIED.
- **Resolution No. 36:** Moved/Seconded that 8.3 read "the Official representation from each member church shall include

women and youth representatives.” CARRIED.

- **Resolution No. 37:** Moved/Seconded that proposed amendment No. 8.4 be deleted. CARRIED.
- **Resolution No. 38:** Moved, Seconded that 8.5 read “Each member church and each national council of churches shall be responsible for funding 50% of the travel expenses and registration costs of its official representatives as stipulated by the General Assembly or Executive Committee. PCC to pay the remaining 50% of travel and registration costs for official delegates.” CARRIED.
- **Resolution No. 39:** Moved, Seconded that 9.2 read “The meetings of the General Assembly shall be governed by the Rules of Debate and Procedure contained in the By-Laws.” CARRIED.
- **Resolution No. 40:** Moved, Seconded that 9.3 read “Special meetings of the General Assembly may be convened as provided in this Constitution or on the written request addressed to the Moderator and lodged with the General Secretary of one third of the members of the General Assembly. The Executive Committee may determine the time and place of any special meeting.” CARRIED.
- **Resolution No. 41:** Moved, Seconded that 10.a.1 Read “The following Assembly Officers shall be elected by the General Assembly every five (5) years:
 - 1.1 One Moderator
 - 1.2 One Deputy Moderator
 - 1.3 One General Secretary
 - 1.4 Members of the Executive Committee.” CARRIED.
- **Resolution No. 42:** Moved/Seconded, that the amendment be amended to read “Rules on Debate and Procedure. CARRIED.
- **Resolution No. 43:** Moved/Seconded that the 10a.2 read “The Returning Officer, appointed by the Executive Committee, shall be responsible for facilitating, calling for nominations and overseeing the elections of the Assembly Officers, in accordance with the Rules on Debate and Procedure contained in the By-Laws.” CARRIED.
- **Resolution 44:** Moved, Seconded Mr Star that the word ‘cast’ be inserted between the words ‘votes’ and ‘of’. CARRIED.
- **Resolution 45:** Moved/Seconded that 10a3 read “The successful candidate must receive 51% of the primary votes of all those eligible to vote in order to be declared to the position.” CARRIED.
- **Resolution 46:** Moved/Seconded that 10a4 read, “If a candidate does not receive 51% of the primary votes, there shall be a second or further round of voting, as necessary. If there are more than three candidates to a position, the name of the candidate with the least percentage of primary votes will be deleted from the next round of elections. CARRIED.
- **Resolution No. 47:** Moved Ms Hoiore, Seconded that 12.1.4 read “one representative from CEPAC and one representative from Francophone” CARRIED.
- **Resolution No. 48:** Moved, Seconded that we close the debate and vote. CARRIED
- **Resolution No. 49:** Moved, Seconded that the president Oceania of WCC be a full member of the PCC Executive Committee and be listed as Article 12.1.?. For 37: against: 26 abstained: 19. CARRIED.
- **Resolution No. 50:** Moved and Seconded that amendments to part 8. 12.1 to 12.1.? be accepted as is. CARRIED
- **Resolution 51:** Moved, Seconded to delete the proposed Amendments to Part 8, 12. 2 and 12. 3. For 47 Against 20, abstained 12. CARRIED.
- **Resolution 52:** Moved, Seconded that 12.4 read “The Executive Committee may co-opt any person to assist in the work of its committees or sub-committees and give effect to policies and objectives of the PCC.” CARRIED.
- **Resolution 53:** Moved, Seconded that 14.5 read “A member of the Executive Committee, if unable to attend a meeting, may, after consultation with the [youth/women/small/medium/large/national council of churches] grouping he/she represents, send a proxy for that meeting, and he/she have the right to speak and to vote.” CARRIED.
- **Resolution 54:** Moved, Seconded that 14.6 read “Any member of the Executive Committee who, *without reasonable excuse* fails to attend two consecutive meetings of the Committee shall cease to be a member of the Committee and notice to that effect shall be transmitted in writing by the General Secretary to that matter.” CARRIED.
- **Resolution 55:** Moved, Seconded, that 14.15 read “Attendance of Ecumenical Animators . The Executive requires the attendance at any of its meetings and atleast once a year, the Ecumenical Animator responsible for any of the PCC Projects.” CARRIED
- **Resolution No. 56:** moved, Seconded that 16.2 read “The Moderator shall be a member of the Executive Committee and

the Finance & General Business Committee and shall preside at their meetings.” CARRIED

- **Resolution No. 57:** Moved, Seconded that 17.1 be deleted as it has been covered in 10.a. CARRIED.
 - **Resolution No. 58:** Moved, Seconded that 17.1 read “The Deputy Moderator shall in the absence of the Moderator or as required to preside over the Assembly, Executive Committee, Finance & General Business Committee.” CARRIED.
 - **Resolution No. 59:** Moved, Seconded that 17.2 read “The Deputy Moderator shall represent the Pacific Conference of Churches whenever he/she is invited in his/her capacity as Deputy Moderator, or when the Moderator cannot attend.” CARRIED.
 - **Resolution No. 60:** Moved, Seconded that 18. 8 read “To be an ex-officio member of all PCC sub-committees, except for a designation under Article 18.12.” CARRIED.
 - **Resolution No. 61:** Moved, Seconded that 18.9 read “To negotiate in consultation with the Finance & Administrative Officer for funds, with the Pacific Conference of Churches, overseas agencies and others, after approval of the Finance & General Business Committee and Executive Committee.” CARRIED.
 - **Resolution No. 62:** Moved, Seconded that 18.10 read “To be responsible for the recruitment of the PCC Ecumenical Animators and executive staff and for processing termination of employment. The Assembly or Executive Committee will be responsible for appointment or termination of services of Executive staff.” CARRIED.
 - **Resolution No. 63:** Moved, Seconded that 18.11 read “To authorise in consultation with the Finance & Administrative Officer the use of PCC funds as approved.” CARRIED.
 - **Resolution No. 64:** Moved/Seconded that 20.1 read “There shall be a Finance & General Business Committee for PCC whose members shall be determined and appointed by the Executive Committee.
 - **Resolution 65:** Moved, Seconded that the Treasurer of PCC be included in the Finance & General Business Committee as 2.10. CARRIED.
 - **Resolution No. 66:** Moved that members under 2.5, and 2.6 and 2.7 be selected from the Suva-based churches. Seconded. for: 58, against: 35, abstained 1. CARRIED.
 - **Resolution No. 67:** Moved, Seconded that we accept 2.1 – 2.10 as the Finance and General Business Committee. Seconded. CARRIED.
 - **Resolution No. 68:** Moved, Seconded that:
 - No. 21 Read “Powers and functions of Finance & General Business Committee.
 - 21.1 The Finance & General Business Committee shall have and exercise only such powers and perform only such functions as the Executive Committee shall by resolution specify.”
 - 21.2 Subject to sub-clause (1) of this Article, the Finance & General Business Committee shall:”
 - 21.2.5 submit to the Executive Committee reports and explanations to support decisions of the Finance & General Business Committee requiring confirmation by the Executive Committee.”
 - 22 read “Meetings of Finance & General Business Committee.”
 - 22.1 The Finance & General Business Committee shall meet at least twice in between the last meeting and the next meeting of the Executive Committee.
 - 22.2 The quorum for any meeting of the Finance & General Business Committee shall not be less than one half of the total membership of the Finance & General Business Committee.
 - 22.3 The Finance & General Business Committee shall determine its own procedure for the conduct of its meetings.
 - 22.4 Decisions of the Finance & General Business Committee shall be made by a majority vote.”
- Part 10 Finance
- No. 24 Read “Establishment of a Finance & Property Sub-Committee. There shall be a Finance & Property Sub-Committee for PCC whose members shall be determined and appointed by the Executive Committee.”
 - No. 25 Read “Powers and functions of Finance & Property Sub-Committee
 - 1. The Finance & Property Sub-Committee shall have and exercise only such powers and perform only such functions as the Executive Committee or the Finance & General Business Committee shall by resolution specify.
 - 2. Subject to sub-clause (1) of this Article, the Finance & Property Sub-Committee shall:-
 - 2.1 be responsible for the work of the Executive Committee and Finance & General Business Committee.
 - 2.2 Be responsible for making submissions to the Finance & General Business Committee concerning office accommodation and administration, working conditions and salaries and allowances of staff housing needs and other associated matters.
 - 2.3 be responsible for investigations, evaluation and preparation of reports for the Executive Committee and the Finance & General Business Committee concerning any project, programme and special purposes.
 - 2.4 be responsible for dealing with any urgent or emergency matter requiring a decision that cannot wait for the next meeting of the Executive Committee or Finance & General Business Committee.

2.5 submit to the Executive Committee or Finance & General Business Committee reports and explanations to support decisions of the Sub-Committee.”

No. 26 read “Meetings of Finance & Property Sub-Committee

1. The Finance & Property Sub-Committee shall meet at such times and places as the General Secretary in consultation with the Finance & Administrative Officer may from time to time determine.
2. The quorum for any meeting of the Finance & Property Sub-Committee shall not be less than one-half of the total membership of the Finance & Property Sub-Committee.
3. The Chairperson shall preside at the meetings of the Finance & Property Sub-Committee or in his absence the Deputy Chairperson of the Finance & Property Sub-Committee, and in the absence of both, a Chairperson shall be appointed from among the members present for the meeting.
4. The finance & Property Sub-Committee shall determine its own procedure for the conduct of its meeting.
5. Decisions of the Finance & Property Sub-Committee shall be made by a majority vote.”

No. 27 read “Annual Budgets and Audited Accounts. The Finance & Administrative Officer shall be responsible to and through the General Secretary, for:-

1. The preparation of annual budgets for submission to Executive Committee through the Finance & General Business Committee upon the advice of the Finance & Property Sub-Committee for approval.
2. The proper auditing of all accounts of PCC by an auditor approved by the Executive Committee, upon the advice of the Finance & General Business Committee with the recommendation of the Finance & Property Sub-Committee.”

Part 12 – Winding up

No. 34 read “Proposal to wind up PCC:

1. The General Secretary shall transmit to each member...”

No. 39 read “Liability of Members

2. Representatives of members of PCC on the General Assembly and Assembly and members of the Executive Committee and Finance & General Business Committee and Finance & Property Sub-Committee, shall not be personally liable for any debt and liability of PCC.”

Part 13 — Miscellaneous

No. 40 read “Common Seal

4. The Common Seal shall not be affixed to any deed or document except with the prior approval of either the Executive Committee or the Finance & General Business Committee and except in the presence of the Moderator and the General Secretary or the Moderator and the Finance & Administrative Officer or the Moderator and another member of either the Executive Committee or the Finance & General Business Committee approved for the purpose either by the Executive Committee or the Finance & General Business Committee.”

No. 41 read “Power to Invest

1. The Finance & General Business Committee may authorise the Finance & Administrative Officer to invest all or any part of the funds of PCC in any security or securities upon such terms and conditions as the Finance & Administrative Officer may consider necessary, with the advice of the Finance & General Business Committee.
2. Except as otherwise provided for under sub-clause (1) of this Article, the funds of PCC shall not be invested by the Finance & Administrative Officer.” CARRIED.

- **Resolution No. 69:** Moved, Seconded Clauses 42–43 be referred to a lawyer, CARRIED.
- **Resolution No. 70:** Moved/Seconded the meeting be adjourned. CARRIED.
- **Resolution No. 71:** Moved General Secretary, Seconded that we accept these programme changes. CARRIED
- **Resolution No. 72:** Moved Mr Vugakoto, Seconded Fr Api that the words ‘subject to the remainder of the Constitution being added after a Lawyer has addressed the concerns of this Assembly with regards to the remaining sections.’ is added to the motion. CARRIED.
- **Resolution No. 73:** Moved Mr Vugakoto, Seconded that this Assembly gives authority to the Executive Committee to study the report of the lawyer and if it answers the concerns raised by this Assembly, they adopt this section as part of the Constitution. CARRIED.
- **Resolution No. 74:** Moved, Seconded that we give an opportunity for more women to speak. CARRIED
- **Resolution No. 75:** Moved, Seconded that we change the words ‘him’ and ‘his’ to ‘God’ so the Preamble reads “The purpose of God for churches in the Pacific is a common obedience to God for the doing of God’s will in the world.” CARRIED.
- **Resolution 76:** Moved, Seconded that the date of the Constitution be 13 September 2002, the day the General Assembly accepted the amendments. CARRIED.
- **Resolution No. 77:** Moved, Seconded that we receive the report of the Moderator. CARRIED.

- **Resolution No. 78:** Moved/Seconded that we receive the report from the General Secretary and Ecumenical Team. CARRIED.
- **Resolution No. 79:** Moved/Seconded the appreciation of the Assembly to the officers and the staff of the Secretariat for their hard work to keep everything together, so that at this meeting there is still a spirit of togetherness in the Pacific. CARRIED.
- **Resolution No. 80:** Moved, Seconded that we show our appreciation to the overseas partners. CARRIED.
- **Resolution No. 81:** Moved/Seconded that we receive the financial report. CARRIED.
- **Resolution No. 82:** Moved and Seconded that we received Dr Manfred Ernst's paper. CARRIED.
- **Resolution No. 83:** Moved and Seconded that the discussion on this topic be deferred.
- **Resolution No. 84:** Moved and Seconded that the amended programme be accepted. CARRIED.
- **Resolution No. 85:** Moved and Seconded that the General Assembly confirms the names of the Executive Committee.

Moderator	Deputy Moderator
General Sec PCC	President Oceania WCC
Principal PTC	Executive Secretary of WCC Pacific Desk

Large Churches:

Dr Paulo Koria, Congregational Christian Church in Samoa
Fua Singin, Evangelical Lutheran Church in PNG.

Medium Churches:

Mrs Joy Jino, United Church in Solomon Islands
Rev. Burieta Karaiti, Kirabati Protestant Church

Small Churches:

Rev. Jude Samson, United Church of Christ in the Marshall Islands
Rev. Matagi Jessop Vilitama, Ekalesia Niue

National Councils of Churches

Dr. Sekuini Sevaetasi, National Council of Churches in American Samoa
Rev. Pahetogia Faitala, National Council of Churches in Niue

CEPAC

Bishop Stuart O'Connell, SM

Francophone

Waimalo Wapotro Luepak, Evangelical Church, New Caledonia

Women

Rev. Watelaite Ratuveli, Methodist Church in Fiji & Rotuma

Youth

Miss Michaeline Kowih, CEPAC. CARRIED.
- **Resolution No. 86:** Moved Celine, Seconded that the General Assembly accept the report of the Finance and Property Business Committee. CARRIED
- **Resolution No. 87:** Moved, Seconded that the General Assembly adopt Part A of the report of the Finance and Property business group. CARRIED. [refer minutes pages 73–74]
- **Resolution No. 88:** Moved, Seconded to close the debate and to vote on the resolution (that churches with less than 2,000 members pay the same amount as the National Council of Churches which is \$FJ299). CARRIED
- **Resolution No. 89:** Moved Mr John, Seconded Rev. Koria that the General Assembly refers the review of contributions from Member Churches and NCCs to the Executive Committee for a decision. For: 62, Against: 19. CARRIED.
- **Resolution No. 90:** Moved and Seconded that the General Assembly adopt no. 2. of the report of the Finance and Property business group. CARRIED.
- **Resolution No. 91:** Moved and Seconded that the General Assembly adopt no. 3. of the report of the Finance and Property business group. CARRIED.
- **Resolution No. 92:** Moved/Seconded that we adopt no. 4. CARRIED.
- **Resolution No. 93:** Moved, Seconded that we adopt no. 5. CARRIED.
- **Resolution No. 94:** Moved, Seconded that we receive the report from Group B.1. Partnership of men and women in mission CARRIED. [refer minutes pages 78–79]

- **Resolution No. 95:** Moved, Seconded that we accept recommendations 1–7 and 9. CARRIED
- **Resolution No. 96:** Moved, Seconded that the Assembly discuss the appointment of an animator to work with women and youth, and the issue of GPP after receiving the remaining group reports. CARRIED.
- **Resolution No. 97:** Moved, Seconded that all the Groups present their reports before allowing any further discussion. CARRIED.
- **Resolution 98:** Moved, Seconded that the General Assembly receive the report from Group B2 on Partnership in Ecumenical Mission CARRIED. [refer minutes pages 80–82]
- **Resolution No. 99:** Moved, Seconded that the General Assembly receive the report from Group C1, Church and State Relationship CARRIED. [refer minutes pages 82–83]
- **Resolution No. 100:** Moved, Seconded that the General Assembly receive the report from Group C2, Topic: Peace and Reconciliation CARRIED. [refer minutes pages 83–85]
- **Resolution No. 101:** Moved, Seconded that the General Assembly receive the report from Group D1, Vision and Mission of PCC CARRIED. [refer minutes page 85]
- **Resolution No. 102:** Moved, Seconded that the General Assembly receive the report from Group D2, Vision of PCC CARRIED. [refer minutes pages 85–86]
- **Resolution No. 103:** Moved, Seconded that the General Assembly receive the report from Group E.1 Vision of PCC CARRIED. [refer minutes page 86]
- **Resolution No. 104:** Moved, Seconded that the General Assembly receive the report from Group E.2 The New PCC Structure CARRIED. [refer minutes pages 87–88]
- **Resolution No. 105:** Moved, Seconded that the General Assembly receive the report from Group F1, Topic: Promotion of Ecumenism in the Pacific CARRIED. [refer minutes pages 88–90]
- **Resolution No. 106:** Moved, Seconded that the General Assembly receive the report from Group F2, Promotion of Ecumenism in the Pacific CARRIED. [refer pages 90–93]
- **Resolution No. 107:** Moved, Seconded that the General Assembly receive the report from Group A1, Ecumenical Cooperation and Development CARRIED. [refer minutes pages 93–94]
- **Resolution No. 108:** Moved, Seconded that the General Assembly receive the report from Group A2, Ecumenism CARRIED. [refer minutes pages 94–95]
- **Resolution No. 109:** Moved, Seconded that the General Assembly accept all the presentations and give them to the Assembly Drafting Committee to combine into recommendations for tabling at the following day's session for discussion and endorsement. CARRIED.
- **Resolution No. 110:** Moved, Seconded that we do not want further discussion on the nominees for Moderator. CARRIED.
- **Resolution No. 111:** Moved, Seconded that these are the recommendations from groups A1 and A2 — Ecumenical Cooperation and Development — before the house. CARRIED. [refer minutes pages 102–103]
- **Resolution No. 112:** Moved, Seconded that we deal with the reports section by section. CARRIED.
- **Resolution No. 113:** Moved, Seconded that we adopt No. 1 as is. CARRIED.
- **Resolution 114:** Moved, Seconded that we adopt No. 2 after replacing the word 'Mission' with Ministry. CARRIED
- **Resolution 115:** Moved, Seconded that we adopt No. 3, CARRIED.
- **Resolution 116:** Moved Seconded, that amendment of No. 2 to read “That the Pacific Conference of Churches encourage member churches to include the subjects” etc. CARRIED.
- **Resolution No. 117:** Moved, Seconded that No. 4 be amended to read, “The PCC encourages the churches, denominations, national council of churches in working out their vision and mission.” CARRIED
- **Resolution No. 118:** Moved, Seconded that No. 5 read, “That strategic planning, implementation and evaluation of ecumenical mission initiatives be adopted.” CARRIED.
- **Resolution No. 119:** Moved, Seconded that we adopt No. 6 CARRIED.

- *Resolution No. 120:* Moved, Seconded that we adopt No. 7 CARRIED.
- *Resolution No. 121:* Moved, Seconded that no. 8 be deleted. CARRIED.
- *Resolution No. 122:* Moved, Seconded that we delete No. 9. CARRIED
- Groups B1 & B2 Recommendations; Partnership of Men and Women in Mission. [refer minutes pages 105–106]
Resolution No. 123: Moved, Seconded we adopt No. 9 CARRIED.
- *Resolution No. 124:* Moved, Seconded that as No. 11 relates to other recommendations, it be discussed separately, and we move on to 12. CARRIED.
- *Resolution No. 125:* Moved, Seconded that No. 12 be adopted. CARRIED.
- *Resolution No. 126:* Moved, Seconded that No. 13 be adopted. CARRIED.
- *Resolution No. 127:* Moved, Seconded that No. 14 be adopted. CARRIED.
- *Resolution No. 128:* Moved, Seconded that No. 15 be adopted. CARRIED.
- *Resolution No. 129:* Moved, Seconded that we add “they be given guidance to follow the teachings of their church,” ‘not what we want them to be’ to be deleted, and that the amended No. 16 be adopted. CARRIED.
- *Resolution No. 130:* Moved, Seconded that No. 17 be adopted. CARRIED.
- C1 & C2 Recommendations: Church and State Relationship: [refer minutes pages 107–108]
Resolution No. 131: Moved that No. 1 be adopted with reference to DOV. Seconded. CARRIED.
- *Resolution No. 132:* Moved, Seconded that No. 2 be adopted. CARRIED.
- *Resolution No. 133:* Moved that No. 3 be amended to read, “the church leaders be encouraged in their prophetic role.” CARRIED.
- *Resolution No. 134:* Moved, Seconded that No. 4 be adopted. CARRIED.
- *Resolution No. 135:* Moved, Seconded that No. 5 be amended to read: “that the PCC Secretariat commissions an independent study ... (etc)” and be adopted, CARRIED.
- *Resolution No. 136:* Moved, Seconded that we adopt No. 6. CARRIED.
- *Resolution No. 137:* Moved, Seconded that we adopt No. 7. CARRIED.
- *Resolution No. 138:* Moved, Seconded that we delete no. 8 as it appears as No. 9 in B1 and B2. CARRIED
- *Resolution No. 139:* Moved, Seconded that we adopt No. 9 CARRIED.
- *Resolution No. 140:* Moved, Seconded that we adopt No. 10. CARRIED.
- *Resolution No. 141:* Moved, Seconded that No. 11 read, “That the PCC, in collaboration with the NCCs, oversee the implementation of these recommendations and evaluate the progress.” CARRIED.
- *Resolution No. 142:* Moved, Seconded that no. 12 be adopted. CARRIED.
- *Resolution No. 143:* Moved, Seconded No. 13 be deleted. CARRIED
- D1 & D2 Recommendations: Vision and Mission of PCC [refer minutes page 110]
Resolution No. 144: Moved, Seconded we defer this [No. 1] recommendation for further work and bring it back to this Assembly. CARRIED.
- *Resolution 145:* Moved, Seconded that No. 2 be a resolution of this Assembly. CARRIED.
- *Resolution No. 146:* Moved, Seconded that No. 3 be a resolution of this Assembly. CARRIED.
- *Resolution No. 147:* Moved, Seconded that No. 4 be a resolution of this Assembly. CARRIED.
- *Resolution No. 148:* Moved, Seconded that No. 5 be a resolution of the Assembly. CARRIED.
- *Resolution No. 149:* Moved, Seconded that we delete No. 6. CARRIED
- *Resolution No. 150:* Moved, Seconded that we insert the word ‘prophetic.’ CARRIED.
- *Resolution No. 151:* Moved, Seconded that the amended No. 7 be a resolution of the Assembly. CARRIED.
- *Resolution No. 152:* Moved, Seconded that we accept the amendment of No. 8. CARRIED.
- *Resolution No. 153:* Moved, Seconded that the amended No. 8 be a resolution of the Assembly. CARRIED.

- **Resolution No. 154:** Moved, Seconded that No. 9 be a resolution of the Assembly. CARRIED.
- **Resolution No. 155:** Moved, Seconded that No. 10 be deleted. CARRIED.
- **Resolution No. 156:** Moved, Seconded that No. 11 be deleted. CARRIED.
- **Resolution No. 157:** Moved, Seconded that the PCC, NCCs and member churches seek dialogue with governments in the region with a view to strengthening regional and international opposition to nuclear testing and nuclear proliferation. Assembly recognises the importance of international understanding of the need for treatment of increasing health problems due to nuclear testing. CARRIED.
- **E1 & E2 Recommendations: The New PCC Structure:** [refer pages 115–120]
Resolution No. 158: Moved, Seconded that No. 10 be deleted. CARRIED.
- **Resolution No. 159:** Moved, Seconded, that we delete No. 1. CARRIED.
- **Resolution No. 160:** Moved, Seconded that No. 2 be amended to read “That clear roles and lines of communication between WCC, PCC, NCC and member churches be established and maintained.” CARRIED.
- **Resolution No. 161:** Moved, Seconded that No. 2 as amended be a resolution of the Assembly. CARRIED.
- **Resolution No. 162:** Moved Bishop Bryce, Seconded that the PCC in collaboration with the Pacific Theological College and the Pacific Regional Seminary establish a theological commission to look at our diverse ecclesiology. CARRIED
- **Resolution No. 163:** Moved, Seconded that No. 4 be deleted. CARRIED.
- **Resolution No. 164:** Moved, Seconded that No. 5 be deleted. CARRIED.
- **Resolution No. 165:** Moved, Seconded that the website be called “www.Pacific_Conference_of_Churches”. CARRIED.
- **Resolution No. 166:** Moved, Seconded that No. 6 be a resolution of the Assembly with the addition of the website name. CARRIED.
- **Resolution No. 167:** Moved, Seconded that No. 7 be deleted. CARRIED.
- **Resolution No. 168:** Moved, Seconded that No. 8 be deleted. CARRIED.
- **Resolution No. 169:** Moved, Seconded that No. 9 be deleted. CARRIED.
- **Resolution No. 170:** Moved, Seconded that No. 10 be deleted. CARRIED.
- **Resolution No. 171:** Moved, Seconded that Nos. 11 and 12 be deleted. CARRIED.
- **Resolution No. 172:** Moved, Seconded that 13. a) read, “Having all nominations made in writing by post six (6) months prior to the meeting of the General Assembly, and nominations then be closed.” CARRIED
- **Resolution No. 173:** That No: 13 a) as amended, b) c) d) be a Resolution of this Assembly. CARRIED.
- **Resolution No. 174:** Moved, Seconded that No. 14 be deleted. CARRIED.
- **Resolution No. 175:** Moved, Seconded that the Executive committee consider resolution 13 during the review of the Bylaws. CARRIED.
- **Resolution 176:** Moved, Seconded that No. 16 be deleted. CARRIED.
- **Resolution No. 177:** Moved, Seconded that No. 17 be deleted. CARRIED.
- **Resolution No. 178:** Moved, Seconded that No. 18 be deleted. CARRIED.
- **Recommendations: F1 AND F2 Promotion of Ecumenism in the South Pacific** [refer pages 120–126]
Resolution No. 179: Moved, Seconded that the word ‘south’ be deleted from the topic. CARRIED.
- **Resolution No. 180** Moved, Seconded that No. 1 be deleted. CARRIED.
- **Resolution No. 181:** moved, Seconded that No. 2 be a resolution of the Assembly. CARRIED.
- **Resolution No. 182:** Moved, Seconded that No. 3 be a resolution of the Assembly. CARRIED.
- **Resolution No. 183:** Moved, Seconded that we delete No. 4. CARRIED.
- **Resolution No. 184:** Moved, Seconded that we delete No. 5. CARRIED.
- **Resolution No. 185:** Moved, Seconded that we delete No. 6. CARRIED.
- **Resolution No. 186:** Moved, Seconded that we delete No. 7. CARRIED.

- *Resolution No. 187:* Moved, Seconded that No. 8 be a resolution of this Assembly. DEFEATED.
- *Resolution No. 188:* Moved, Seconded that 9, 10, 11, 12, 13, 14, 15, 16, and 19 be deleted. CARRIED.
- *Resolution No. 189:* Moved, Seconded that No. 20 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 190:* Moved, Seconded that Nos 31, 33, and 36 be deleted. CARRIED.
- *Resolution No. 191:* Moved, Seconded that No. 21 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 192:* MOVED, SECONDED THAT NO. 22 BE A RESOLUTION OF THE ASSEMBLY. CARRIED.
- *Resolution No. 193:* Moved, Seconded that No. 23 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 194:* Moved, Seconded that No. 24 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 195:* Moved, Seconded that No. 25 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 196:* Moved, Seconded that No. 26 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 197:* Moved, Seconded that No. 27 be a Resolution of the Assembly. CARRIED.
- *Resolution No. 198:* Moved, Seconded that we adopt No. 28. For 33, against 31. CARRIED.
- *Resolution No. 199:* Moved, Seconded that we adopt No. 29. CARRIED.
- *Resolution No. 200:* Moved, Seconded that No. 31–38 be deleted. CARRIED
- *Resolution No. 201:* Moved, Seconded, That the PCC acknowledges with gratitude the continued commitment of its partners that have maintained their support towards the programmes over the years and notes with appreciation the offer by the Australian and New Zealand church partners to continue their commitment to a level of advocacy and financial partnership with PCC that addresses the decline in international support to PCC. CARRIED.
- *Resolution No. 202:* Moved, Seconded, That we continue to keep on board the recommendations from past Assemblies for the purpose of continuity. CARRIED.
- *Resolution No. 203:* Moved, Seconded that we accept the application of the Nukunu Protestant Churches Association based on our knowledge of their church's current status. CARRIED.

This report from the Pacific Conference of Churches (PCC) 8th General Assembly, held in Rarotonga, Cook Islands, 11-18 September, 2002, includes the minutes of the meeting, the Officer's reports and the papers presented for discussion.